The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXIII.: WHOLE NUMBER, 1272.] NEW YORK, AUGUST 2, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

TRINITY CHURCH.—The following notice has just been issued:—

HOURS OF DIVINE SERVICE.

Sundays: Morning, half-past 10 o'clock. Afternoon, 4 o'clock.
(From November 1 to March 1, half-past 3 P. M.)
Other days: Daily—Morning, 9 o'clock. Afternoon, 3 o'clock.

*** The Sextons will always be in attendance to conduct Strangers and others to seats.

The Holy Communion is administered on the First Sunday in each month, and on the great Festivals.

Baptism is administered at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

Any other Pastoral Service—Visitation of the Sick, Burial of the Dead, &c., will be cheerfully rendered by the Clergy, on application at the Church.

*** Persons desirous of being considered as Parishioners, and receiving Pastoral Visits, whether permanent or temporary residents, are requested to leave their address with the Sexton, for the use of the Clergy.

CALENDAR.

AUGUST.

5	Ninth Sunday after Trinity.
12	Tenth Sunday after Trinity.
19	Eleventh Sunday after Trinity.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.

SEPTEMBER.

2	Thirteenth Sunday after Trinity.
9	Fourteenth Sunday after Trinity.
16	Fifteenth Sunday after Trinity.
19	Ember Day.
21	St. Matthew, Apostle. Ember Day.
22	Ember Day.
23	Sixteenth Sunday after Trinity.
29	St. Michael and All Angels.
30	Seventeenth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

*** Several additions have been made to these Appointments, and some changes have also been made in them by request.

August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford.
August 5th—NINTH SUNDAY AFTER TRINITY.—A. M., Sharon Springs. P. M., Cherry Valley.
August 7th, Tuesday.—A. M., Herkimer, Consecration.
August 10th, Friday.—5 P. M., St. George's, Newburgh.
August 11th, Saturday.—5 P. M., Holy Innocents, West Point.
August 12th—TENTH SUNDAY AFTER TRINITY.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 13th, Monday.—Pierremont.
August 14th, Tuesday.—A. M., Greenwood. P. M., Goshen.
August 15th, Wednesday.—Middletown.
August 16th, Thursday.—A. M., Port Jervis, Consecration.

New Jersey.—CONSECRATION OF ST. STEPHEN'S CHURCH.—The town of Millburn, N. J., witnessed a very interesting service last week, on the occasion of the consecration of St. Stephen's Church. Millburn is a town of about 600 inhabitants, on the Morris and Essex Railroad, but one mile from Springfield, the scene of so many Revolutionary events, and at the foot of the "short hills," where Bishop Hobart had his country residence and wished to locate the General Theological Seminary. A little more than three years since the Rev. E. A. Hoffman, then Missionary at Elizabethport, finding that there was no religious service of any kind in the place, determined to hold from time to time, as his other duties allowed, the Services of the Church. Through the aid of Mr. Israel D. Condit, he procured the use of the room in which the public township school was held. From the very first the full Services of the Church were held, whenever he officiated. And as he took the precaution to procure fifty Prayer Books, which were distributed about the room, and used the same edition himself, directing the people from page to page, he had after the first Service as full a response as may be heard in most of our churches. And when we consider that this was among a population scarcely a tithe of which had ever seen the Prayer Book or a surplice, we have an unanswerable argument that the Prayer Book, as it is, *is* suited to missionary stations, the Memorialists to the contrary notwithstanding.

The congregation soon increased from forty or fifty to one hundred and twenty; and in the Spring of 1853 a subscription was set on foot to build a church. A beautiful lot, 150 by 200 feet, was given by Mr. Israel D. Condit, and plans for a wooden church obtained from Mr. Priest, architect. The corner-stone was laid by the Bishop on the 23d August, 1853, and on Tuesday last week the missionary and the people witnessed the consummation of their labours in the consecration of their beautiful country church.

At half-past ten o'clock the Bishop, followed by seventeen Priests and Deacons in surplices, was met at the door of the south porch by the Wardens and Vestry, and entered the building repeating the Psalm in the Office of Consecration. The Bishop entered the sanctuary and occupied a chair provided for him at the north of the altar. The Rev. Mr. Hoffman, and the Rev. Dr. Ford, of Georgia, also sat within the sanctuary in the *sedilia* at the south. Eight of the other Clergy occupied the stalls in the choir, and the remainder sat on chairs in front of the chancel.

The Instrument of Donation and Endowment was read by the Missionary, the Rev. Mr. Hoffman; the Sentence of Consecration, by the Rev. Thomas Cook. Morning Prayer was said by the Rev. Messrs. Pierce and Flagg; the Lessons by the Revs. J. H. Smith, Jr., and J. D. L. Moore. The Bishop then proceeded with the Communion Service, the Rev. Dr. Ford reading the Epistle. The Sermon was preached by the Bishop from the text, Exodus xii. 26: "What mean ye by this service?" It enforced in his usual happy manner the propriety, beauty, and necessity of solemnly setting apart such buildings to the service and worship of Almighty God, closing with an earnest and practical appeal to the congregation to go on with the work so admirably begun, that it might be to them and to their children, in deed and in truth, *the House of God, and the Gate of Heaven.*

The Offertory, collected by two Deacons, amounting to $63.05, was appropriated to the purchase of a stone font. The Bishop then proceeded with the Holy Communion, of which we noticed many of the Laity from Elizabeth, Newark, Orange, and Madison, staid to partake with the congregation. We observed that the plate used on the occasion was the beautiful set last year presented to Christ Church, Elizabeth, of which the Rev. Mr. Hoffman, the Missionary, is now Rector.

After the Service, the Clergy and Laity from a distance that would remain, were most generously and hospitably entertained by several of the leading Laity of the parish.

The church is one that needs more than a passing notice. The plan, which was furnished by Mr. J. W. Priest, is thoroughly a wooden one, with no *mock* buttresses to deceive the eye, nor *sham* furring out and blocking off of the walls to represent stone. Everything is real, and just what it pretends to be. We wish Churchmen who are building churches would recollect that there is no beauty in *imitations*; and that if men do see, in the House of God, *lies* told in wood or plaster, they will too often be led to think the whole of religion but a *sham*. The church consists of nave, with a clerestory of four bays, two aisles, with porch, chancel, sacristy on the south, and tower and spire on the north of the chancel. The design contemplates the adding of three more bays to the nave, and a north porch, when the congregation shall demand it. Orientation is observed, the chancel standing on the street. And we could not but be struck with the superior beauty of the *coup d'œil* of the chancel, sacristy and tower, with the nave rising behind them, over the effect which would have been produced had the chancel been placed at the west, for the sake of the street. The building is covered with upright planks, battened and painted with zinc, though a little too much of slate colour. The roofs, of very good pitch, and the spire, which rises to about 100 feet, are covered with shingles, with octagon ends. The spire is surmounted by an iron cross gilt, of a new and pretty design, though rather small for its position. The east gable of nave, chancel, and south porch, have also wooden crosses, though not so well treated. The south porch is paved with Minton's encaustic tiles, red, black, and buff, and fitted with simple storm doors. As you enter the door the effect of the interior is very fine, and from this point one has the best internal view of the church. The exterior measurement of the church is 70 ft. 9 in. by 46 ft. 9 in. Interior, nave, 21 ft. 8 in., and aisles, 10 ft. 4 in. by 45 ft. 6 in. Chancel, 18 ft. 10 in. by 23 ft. 4 in. Sacristy, 10 ft. 6 in. by 14 ft. 2 in. Tower, 13 ft. 2 in. square. The seats, as well as the whole interior of the church, are of oak, simply polished with oil. They are all open, with standards finished with a plain trefoil head, and quatrefoil figure countersunk in the side. The roof timbers, also of oak, are very simply framed,—those in the nave and chancel, with cross ties intersecting each other, the latter with the addition of curved braces. The aisles are merely tied to the principal posts of the nave by a straight timber. The edges are all chamfered. The whole roof of nave, chancel, aisles, and porch, is painted a fine ultramarine blue, of a good rich tint. The chancel oak is panelled with oak boards laid over the blue, and there is an open hexagonal star in the centre of each panel. The effect is chaste and pleasing.

The pulpit, just outside of the chancel arch on the north side, is hexagonal, resting on a stem. It is of good general design, though perhaps not quite rich enough in its mouldings. It is entered by a circular stairs from the choir. The book board is entirely too flat for the comfort of the preacher, and the supports under it are not enough like brackets to look well. The lectern is simple in design, and stands on the first step of the choir on the north side. The Bible upon it, the gift of three members of the parish, is one of those beautiful folios printed at Oxford, for the Society for the Promotion of Christian Knowledge. The choir is elevated two steps above the nave,—three would have been better in every respect,—and the sanctuary one step above the choir, the altar standing on a footpace. The choir has three stalls on either side, with desks in front of them boldly panelled; and they have a fine effect. The chancel rail is of very pretty design, being made with lozenge-shaped openings, cusped. It, as well as all the other furniture, is of oak. The credence is a small shelf on the north of the altar. The sanctuary has two sedilia, one on the south side, with *fleur de lis* heads, though not of a very good shape. The altar, of oak, has a base with sunk quatrefoils, three large sunk quatrefoils in the front on the body of it, containing a cross and the Alpha and Omega—and the slab, which has five inlaid crosses, has a small corbel table under its edge. We were glad to see that it was finished perfectly *all around.* Perhaps its only defect is want of depth and boldness to the mouldings. It was the gift of the architect, and is beautifully made. The chancel window, which is of three lights, the gift of a member of the Vestry, is of beautiful design. Blue, and the old cathedral yellow, are the prominent colours, and the effect is very pleasing to the eye.

The centre light contains the *Agnus Dei*, the cross, and the crown of the saints. The two side-lights, the symbols of the four Evangelists, the sheaf of wheat and bunch of grapes. The sanctuary has a lancet window on either side, filled with hood quarries, with gold-coloured trefoil figures, coloured points and borders. The windows of the chancel and chancel arch have hood mouldings, with leaf bosses worked in plaster. The clerestory windows, which are square, with quatrefoil tracery, and the round window in the west end, (the gift of the glass stainers,) are filled with richly toned glass, and give a warm, genial atmosphere to the upper part of the building. These windows open, and ventilate the whole building admirably. The aisle windows are of two coloured enamelled quarries, with ruby and blue borders. The glass was made by Sharp & Steel, and is as good as any we have seen of its class. The organ is in its proper place, in a chamber off the chancel, opening by large arches, filled with open oak screens, into the chancel and the nave. The tower serves an admirable purpose, and is large enough to contain the choristers. The music, with the assistance of the Orange choir, was remarkably good. The singers should have stood, however, facing the chancel, and not the congregation. The bell is of unusually fine tone, and may be heard for miles around. It weighs 1308 pounds, was cast by Jones & Hitchcock, Troy; and, we were pleased to see, has on it the name of the church, a cross, and the words of the Tersanctus, "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth are full of Thy Glory."

The building will seat above 300 persons, and is one of the prettiest modern country churches we have seen. It reflects credit on the young architect, and gives promise of his usefulness to the Church. Its whole cost, including the bell and organ, was about $9,000, of which a very large proportion was paid by one individual, who gave the ground. Such deeds are worthy of the best days of the Church, and we have no doubt will be amply repaid him in spiritual blessings. May God remember his good deeds to the House of GOD, and the offices thereof! R. H.

In the evening, in Grace Church, Newark, the Rev. Messrs Hoffman, Goodwin, and G. H. Doane, read Prayers, and the Bishop preached and confirmed eight persons; the Rector, the Rev. Mr. Stewart, reading the Preface. The Rev. Dr. Ford and the Rev. Joshua Smith were present.

On Thursday, 26th ult., the Bishop laid the corner-stone of Christ Church, Woodbury, and made the address. The Rev. Messrs. Norris, the Missionary, Bartlett, and Graham, (of the Diocese of South Carolina,) were present.

The Rev. Samuel Clements has been received, on letters dimissory from the Diocese of Pennsylvania, and is the Rector elect of St. Michael's Church, Trenton.

Western New York.—The Bishop, on the Seventh Sunday after Trinity, held a Confirmation in Christ Church, Jordan, when eight persons were confirmed, who had been prepared by the Rev. Mr. Webster, the Missionary of the station. The Bishop preached, and also addressed the confirmed. In the afternoon, the Bishop held services for the congregation at Port Byron, in the hall occupied by them. Prayers were read by the Rev. Mr. Matson, of New Hartford, and the Bishop preached to a full congregation.

The Annual Meeting of the Convention of the Diocese of Western New York, is announced to be held in Christ Church, in the village of Binghamton, Broome county, on Wednesday, the 15th day of August, instant.

Maine.—In this State, the Bishop of Iowa has been encouraged to present his claims for aid in adding to his own Diocesan Fund, and we find that he has already addressed several churches in Portland and elsewhere; the Bishop of Maine, and other of the Clergy, giving the aid of their eloquence and influence in urging the claims of the Church in the West, to have her stakes there more firmly driven and her bounds extended. There is prospect of a liberal response.

Connecticut.—The Standing Committee of this Diocese have recommended the Rev. James Morton, Deacon, to the Bishop to be ordained a Priest.

Maryland.—On Thursday last, the 26th ult., the Ninth Annual Commencement of the College of St. James, in this Diocese, was held, various graduates receiving their degrees. On the Rev. Russell Trevett, Professor of Latin and Greek at the College, were bestowed those of A. M. and D. D. After the delivery of orations, the Bishop of the Diocese offered a prayer and gave a benediction. The previous day, an address had been delivered before the Alumni, by Edward Graham Harwood, of North Carolina, on "The Christian Statesmen of the United States."

Virginia.—A Circular has been addressed to the friends of the Church in Virginia, by the Bishop of the Diocese, requesting the contribution of such material as they possess or can command, towards the notices the Rt. Rev. Prelate is preparing of the old churches and their ministers. The Bishop has already been successful beyond his expectations, having been put in possession, from private sources, of Vestry Books running back from one to two centuries. He makes especial application to the descendants of former Clergy, whose co-operation is essential to an accurate and complete record. Such Records, Registers, or Vestry Books as are furnished, will be deposited until completion of the work in a fire-proof building, which gives a positive advantage, by the security it will offer to possessors of valuable Church records complying with the invitation. As the disciplinary part of the Colonial Church was a joint act of the Vestry and the Civil Court, the records of that Court are to be searched for such matter as may be relevant.

An appeal is being made for the services of some self-denying pastor, of a Missionary Church, situate in the densest part of the city of Richmond, Virginia.

The Bishop of the Diocese of Virginia, in the course of his "Recollections," thus speaks of the withdrawment of glebes and State salaries:—

> It has been made a matter of great complaint against the Legislature of Virginia, that it should not only have withdrawn the stipend of sixteen thousand weight of tobacco from the Clergy, but also have seized upon the glebes. I do not mean to enter upon the discussion of the legality of that act, however decided in opinion I may be, or of the motives of those who petitioned for it. Doubtless, there were many who [illegible] thought that it was both legal and right, and that they were doing God and religion a service by it. I hesitate not, however, to express the opinion in which I have been and am sustained by many of the best friends of the Church then and ever since, that nothing could have been more injurious to the cause of true religion in the Episcopal Church, or to its growth in any way, than the continuance of either stipend or glebes. Many clergymen of the most unworthy character would have been continued among us, and such a revival as we have seen have never taken place. As it was, together with the glebes and salaries evil ministers disappeared, and made room for a new and different kind. Even in cases where, from some peculiarity in the manner in which the glebes were first gotten, and the tenure by which they were held, the law could not alienate them from the parish, they have been, I believe, without an exception, a drawback to the temporal and spiritual prosperity of the congregations, by relaxing the efforts of the people to support the ministry, and making them to rely on the uncertain profits of their contested or pillaged lands. The prejudices excited against the Church by the long contest for them were almost overwhelming to her hopes; and a successful termination of that contest might have been utterly fatal to them, at any rate, for a long period of time. Not merely have the pious members of the Church taken this view of the subject, since the revival of it under other auspices; but many of those who preferred the Church at that day for other reasons than her evangelical doctrine and worship, saw that it was best that she be thrown upon her own resources.

Missouri.—The published proceedings of the Fifteenth Annual Convention of the Church in this Diocese, have come to hand. The parishes of the Diocese number twenty-two. The Parochial Reports give for the preceding twelve months—Baptisms, adults 23, infants 214; confirmations, 123; communicants, 878; marriages, 60; burials, 183; Sunday-school teachers, 102; Sunday-school scholars, 695; contributions, $6,074.34. It appears that the Church is flourishing, and in all directions giving signs of vigour. The Bishop warmly advocates the formation of those institutions which under her superintending care have ever produced such powerful coadjutors in the cause of missions. He says:—

> It is right that churches should be erected, and that multitudes should be called from the highways and hedges to hear the glad tidings of salvation; but when they are built, and thronged with worshippers, is that all that we may look for? Oh, no! These churches are but fountains opened in the desert of this world, where poor wanderers may come and drink; they are there to learn the way to Heaven, and the rule of Christian life, that thence they may pass on, each disciple as it were a stream, laden with Christian treasures, to glorify his Lord, and to enrich and comfort his fellow-men. To say only to the hungry and the naked, Be ye warmed and be ye clothed, is not like his Lord; to turn away from the sick and dying, is not like his Divine Master, who perpetually went about doing good. We must be active, working Christians. We need something more than church edifices, with crowded congregations; we need the manifestation of the spirit of Christ, working in the people of Christ.
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> Where are our Asylums for the poor and wretched—our Hospitals for the sick and the dying? Would that we might wake up to our duty, and with a full heart meet it gladly. Beloved, my heart's desire and prayer is, that I may yet see a Church Hospital in St. Louis. Some were faithless when our Orphan's Home was begun; and some will think we dream, when we speak of a Church Hospital. The one is now erected and doing its work; the other, by God's help, in His own good time, will be. St. Louis has a population of more than 100,000 souls, and is almost the geographical centre of the great Mississippi valley—the rich valley of the world. Here a constant emigration from the old world, and from the eastern portions of our own country, is constantly pouring its tides—some of these tides to rest only on the far distant shores of the Pacific. That emigration—now healthy and vigorous, now sickly and feeble—still rolls on. The sick and the dying are drifted upon us, only to die in a strange land. Strange land indeed! for, sad to tell, the Church of God has here, in this heart of the valley, no home to shelter the wayfaring man, the stranger, or even her own children. Beloved, this thing ought not so to be; we surely are not meeting our positive and plain duty, and we surely have the ability to meet it. May God put it into our hearts to follow the example of our Lord and Saviour—to be active in going about doing good. Let us have in St. Louis our Church Hospital. In addition, may I say that a Church Hospital actually dispensing, under God, mercy and goodness to poor humanity, would be the most earnest and effective sermon ever preached for Christ's sake among us; it would be a voice louder than words—the visible and throbbing heart of Christ's working disciples.

In respect to the Memorial, the Bishop affirms:—

> The Memorialists are, beyond question, moved by a holy and noble purpose. They have called attention to a want of the Church; but a want not so extensively felt, I think, as they imagine. There is nothing irregular or improper in attempting to meet their desire; nay, it is a positive duty to bring the Church Catholic to her Catholic work. None need be alarmed at thoughts of change, for no change in doctrine or essentials is thought of. In other things change is allowable. If we are bound, let us be unbound, that we may do our work. In the opening preface of our Book of Common Prayer we read: "It is a most invaluable part of that blessed *liberty wherewith* Christ *hath made us free*, that in His worship different forms and usages may without offence be allowed, provided the substance of the faith be kept entire;—and, therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions." So we read again, in the preface of the Prayer Book of our Mother Church in England: "The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should, from time to time, seem either necessary or expedient."

Elsewhere he remarks:—

> Asylums and Hospitals and Parish Schools begin to be a practical part of Church work; and free churches, upon the true basis of free churches, begin to be understood, and will be multiplied. We in the West are continually meeting men of every description, and we surely should feel most keenly the want of adaptiveness in the Church to reach the multitudes. Now I ask, do we feel it? On the contrary, I believe that so remarkable is her adaptiveness, that one of her Ministers placed in any growing town, at the same moment that a Minister of some other body is placed there, would find at the end of five or ten years, the men being equal in zeal and power, that the Episcopal Church had attained a growth far most permanent and healthy; and in this opinion, I know that numbers of experienced men will join me.

THE CHURCH ABROAD.

England.—The Bishop of Winchester held an Ordination in his Chapel at Farnham Castle, on Sunday, the 18th ult., when fifteen Priests and thirteen Deacons were ordained.

The corner-stone of another Church College, similar to the institution at Hurstpierpont, only for first-class boys, has been laid at Lansing, to be called "St. Mary and St. Nicholas College." The ceremony was performed by Sir John Pateson, late one of the Judges of England, attended by a distinguished company of the Clergy and Laity.

We have received some interesting details of the plan submitted to Government, and it is said agreed to, for the erection of *four out of the twelve* bishoprics that are in contemplation. It now appears that the seat of the first will be Newcastle-on-Tyne, and will comprise the whole of the archdeaconry of Northumberland, including, among others, the towns of Tynemouth, North and South Shields, Wark, Hexham, Knaresdale, and Bedlington, at present forming part of the see of Durham. The second bishopric will be formed out of the diocese of Rochester, and will comprise the archdeaconries of St. Albans and Essex, including, among other towns, St. Albans, Hertford, Berkhampstead, Rickmansworth, Tring, Hemel Hempstead, Welwyn, Hitchen, Bishop Stortford, Chelmsford, and Malden; the seat of the bishopric will be at St. Albans. The third see will be out of the present diocese of Lincoln, the seat being at Southwell. It will comprise, among others, the towns of Nottingham, Retford, Worksop, Tuxford, Clareborough, Newark, Farndon, Normanton, Mansfield, and Grimsby. The fourth will be out of the diocese of Exeter, and will comprise the whole of the county of Cornwall. The seat will be at St. Columb, the proceeds of which valuable benefice will be made over in perpetuity, by the present rector and patron, towards the endowment of the bishopric.

It is understood that the case of St. Cross Hospital will be shortly brought *de novo* before the Charity Trusts Board, to cure the defect complained of by the Master of the Rolls in the information filed by the Attorney-General, in consequence of which the Earl of Guilford has hitherto escaped from being compelled to refund the moneys drawn by him from the funds of the Hospital.

The papers relate that for some time past a concert of vocal and instrumental music had been announced to take place in the Church of St. Mary Somerset and St. Mary Mounthaw, Thames street, London; the public were to be admitted on payment of 1*s.* and 2*s.*, and the funds thus raised were to be devoted to the school charities and repairs of the organ. The Bishop of London, however, interdicted the performance, on the ground of the indecency of making any charge for admission to an edifice devoted to divine worship. We humbly think that this was only a secondary ground: the primary ground ought to have been the indecency of holding a concert at all in a church.

We learn, with a feeling of regret, in which we are sure that such of our readers as know the reverend gentleman will participate, that the Rev. Charles Marriot, of Oriel College, Oxford, was suffering from a severe seizure of paralysis when the last accounts from England came away.

The new Dean of Christ Church, Oxford, (the Rev. G. H. Liddell,) has been duly "enthroned" in the Cathedral in the usual form. There was a special service on the occasion, which was attended by the whole Chapter, with the exception of the Rev. Dr. Barnes, and most of the other resident Clergy.

Canada.—ALL SAINTS' CHURCH, WINDSOR.—It gives us much pleasure, says the *Hamilton Gazette*, to chronicle the laying the foundation stone of a new church in the town of Windsor, C. W. This interesting ceremony took place on the 17th inst., and was conducted by a large number of clergymen from different parts of the province, as well as a numerous body of Free Masons, who turned out on the occasion to give their assistance to the furtherance of the noble work of rearing an Altar to Almighty God. We have not room in this issue to give a detailed account of the interesting ceremony, but cannot close without congratulating the Rev. R. H. Dewar, to whose indefatigable exertions are due the building of All Saints' Church. May he and the church go on and prosper.

THE WORLD ABROAD.

Great Britain.—The news by the *Atlantic*, which left Liverpool on the 14th inst., was chiefly interesting as indicating that another break up of the Ministry was at hand. Lord John Russell has created great dissatisfaction in Parliament by the shuffling and contradictory explanations he had given of his conduct in the Vienna Conference. A telegraphic despatch from London, received just before the departure of the Atlantic, announces that Lord John has resigned his seat in the Cabinet.

The House of Commons was about to discuss Mr. Roebuck's motion of a want of confidence in ministers. Colonel Adair had given notice that he will move as an amendment, "that this House is of opinion that the councils which determined the expedition to the Crimea were consistent with a bold and sagacious policy, just to our allies, and commensurate with the objects of the war, and, further, that a perseverance in a similar policy can alone afford the hope of ensuring an honourable and permanent peace."

The Queen has been graciously pleased to approve of the resolution passed by the Court of Directors of the East India Company, appointing Viscount Canning Governor General of India.

Her Majesty held a grand Court of Investiture of the Order of the Bath, when several naval and military officers were advanced in the Order, and others admitted.

The King of the Belgians continued on a visit to Queen Victoria. Her Majesty, attended by the King of the Belgians and Prince Albert, inspected 100 wounded and disabled of the Guards, just returned from the Crimea, who were afterwards regaled with a plentiful dinner in the Palace.

The Duke of Cambridge went to the military hospital in Vauxhall Bridge Road, and distributed personally Crimean medals to about thirty invalid and wounded Scots Fusiliers.

It is understood that the Emperor of the French has written a letter to Lady Raglan, in which more than ordinary feeling is displayed.

According to last arrangements, there were left only two regiments of regular infantry in the United Kingdom, viz., the 15th Foot, recently returned from Ceylon, at Cork, and the 98th Foot, recently returned from India, at Weedon.

Buckingham House, in Pall Mall, London, has been purchased by the Government for Lord Panmure's office—thus placing the War Office very near the Ordnance Office. It is said the house is not to be materially altered—so that Soane's architecture, such as it is, will be spared a little longer.

Among the passengers by the last India mail steamer, was the son of the celebrated Whampoa, the rich tea merchant of China. He is a youth sixteen years of age. He has been sent to England to be educated. He is to remain at school for four years, when his father will visit England to take him back to China.

During a debate in the House of Lords one evening lately, no little sensation was caused by the entry into the house of Sir Augustus Clifford, bearing on his arm the celebrated Miss O'Neill, now Lady Wrixon Becher.

The magnificent bronze statue to the memory of the late Sir Robert Peel has been placed on its pedestal in the presence of a large number of the members of the Corporation of the city of London, several scientific gentlemen, &c. The site is at the corner of Cheapside.

The Hon. Mrs. Norton has again appeared before the world by the publication of a "Letter to the Queen," in which she denounces her husband, and declaims against the present state of the law.

At the last Colchester Quarter Sessions, the Recorder congratulated the grand jury upon the fact that there were no prisoners for trial.

There has been another formidable Sunday gathering of the mobocracy in Hyde Park, though not of the serious character which those of the previous Sundays had led people to anticipate might be the case. But as few policemen were to be seen, and no carriages appearing in the drive beyond an adventurous cabriolet or two, little opportunity was offered for mischief to those so inclined. Everything proceeded, if noisily, at least peaceably, until about five o'clock, when a crowd of boys, finding no carriage to hoot at in the Park itself, rushed out at the Apsley House gate, and commenced hooting carriages passing down Grosvenor Place, following them into Belgrave Square, the whole district of which they paraded in a most riotous manner, breaking the windows of the aristocracy as they went along.

The papers record, many of them with expressions of deep regret, the death of Mr. Philip Pusey, formerly M. P. for Berkshire, which took place at his brother's (Dr. Pusey) apartments in Christ Church, Oxford. Mr. Pusey never recovered the death of his wife, which took place some time ago, and to whom he was much attached. As an upright, intelligent man, and eminent agriculturist, Mr. Pusey was widely, justly, and highly esteemed.

The English Jurors of the French Exhibition have issued a joint declaration, setting forth the great merit of the Exhibition, as a whole, and "the superiority of the objects exhibited, over those of 1851" (the English Exhibition).

Apartments in Hampton Court have been granted to the widows of Gen. Strangeways and Admiral Boxer.

A week's later news than the above is telegraphed from Halifax. In Parliament Mr. Roebuck's motion of censure upon the Government had been rejected by one hundred majority. The Palmerston Ministry, therefore, remains in office for the present, though the vacancy created by the retirement of Lord John Russell had not been filled up.

France.—On the evening of the 6th, the members of the Legislative corps, headed by their President, presented to the Emperor the votes for the new loan of 750 millions francs, and for the enrolment of 140,000 men. The Emperor replied to the address, thanking them for the votes, and expressing a confident hope that the pressure of taxation thus to be produced would be only temporary.

The subject of a general exchange of prisoners is in the hands of a Board of French and English officers, in session at Paris.

Spain.—Letters from Madrid continue to adduce proof that the Spanish insurrection is fostered by Russian influence. Much anxiety is manifested in the German courts to ascertain the progress of the revolt.

Austria.—The Austrian official journals strive to allay the anxiety caused by the Emperor Napoleon's recent speech, and to explain that there is no likelihood of an open rupture between Austria and the Western Powers. A new Austrian circular is spoken of, intended as Count Buol's reply to Napoleon's inuendoes. In this circular, Austria maintains that she has kept all her promises to the Western Powers; that she has performed all she undertook to do; that her sympathies are still with France and England; but that she remains the sole judge as to the suitable moment to take part in the conditions of the ultimatum—the absolute rejection of which would force her to extremities.

Russia.—There are rumours of changes in the Russian Cabinet. Prince Gortschakoff, it is said, will be recalled from the Crimea to take the portfolio of war. Prince Dolgorouki will be the new Minister of Police; while Count Orloff is to be the new President of the Council.

The Emperor, it was rumoured in St. Petersburgh, intends to visit the South, perhaps the Crimea.

The Grand Duke Michael will, it is thought, assume the government of Poland, leaving to Prince Paskiewitsch the military command.

Although it is positively stated in English papers, that the Emperor Alexander is in a bad state of health, letters from Russian sources deny it entirely.

Mexico.—We hear from Mexico, that they consider the circumstance of Santa Anna being willing to make concessions to the revolutionists as a sure sign that he is nearly at the end of his career. There was a report that Gen. Almonte, the present Minister at Washington, is to be superseded by Santa Anna's father-in-law. Affairs at the capital were tranquil.

The War.—The *Atlantic's* news from the seat of war were down to the 11th ult., when the position of affairs remained as before the repulse of June 18th. No permanent check had been sustained by the besiegers. Several regiments which suffered badly on the recent occasion had been reorganized, and the troops of the four nations continue healthy and hopeful. Immense works were being raised against the Malakoff and Redan, and also to command the shipping. Thirty thousand men were said to be employed on these works of attack. Another and general assault was not far off. Nor had the Russians been idle, as new works thrown up behind the Malakoff and Redan (a formidable star fort behind the latter) sufficiently testifed. Siege operations might therefore be quoted as "active." The following are the latest despatches:—July 10th, Pelissier telegraphs:—"I have nothing new to announce to-day. The firing has been very brisk since morning between the English and the Redan. This evening the Redan is quite silent, consequently the English will be able to advance their works." July 11th—Evening—Gen. Simpson telegraphs:—"Our fire yesterday had good effect on the Redan. Cholera is decreasing, and the health of the army is satisfactory. Prince Gortschakoff proposes that prisoners should be exchanged at Odessa."

The English and French squadrons blockading the White Sea had of late received reinforcements. The Cocyte, a French six-gun steamer, the English corvette Ariel, and a French frigate of 30 guns, had entered that sea, where the naval forces of England and France had hitherto confined themselves to maintaining a strict blockade. The commander of the united squadron in the White Sea is Capt. Baillie, an officer well known in the British navy.

There were signs of operations on the Danube. M. Lalande, a French engineer, had been sent to inspect the roads in Eastern Moldavia, and make a new one from Galatz to Jassy. Orders had been forwarded to the local authorities to place the roads in their respective districts in the best possible condition, and French agents were making great purchases along the Danube for the supply of an army.

The Allied fleets continued to send cruisers to destroy any property left exposed on the coast. A despatch from St. Petersburgh of the 6th states that British ships bombarded Krasnaja Gorka for five hours on the 3d, and destroyed the telegraph station and barracks. A French flotilla of eight mortar vessels and gunboats left Kiel on the 11th for the Baltic.

News by the *Asia*, which left Liverpool on the 21st ult., is telegraphed from Halifax; but does not contain anything materially altering the positions of the belligerents. The Sebastopol siege remained very much *in statu quo.*

* * *

OUR ABUNDANT CROPS.—This year is being called, we see, and not without reason, a "Year of Plenty." The remark of one of our daily contemporaries is, we believe, perfectly true, that "never were the labours of the husbandman rewarded with such abundant crops, and coming after a season, if not of famine, at least of pinching prices, the rich abundance of our fields, orchards and gardens, and the prevailing healthiness of the country over its vast extent, afford us sufficient cause for gratitude and joyous feelings. From all parts of the country comes the same unvarying and cheering cry of abundance. There was never such a golden harvest before."

A CHARM DISSOLVED.—There has been an exhibition at Boston, of a charmed girl and a black snake. But last week the charm was dissolved. The reptile bit the child, and the latter seemed to be in great fear. The father was arrested and taken before the police magistrates, where he was charged with restraining the child and assaulting it by means of the snake. After an examination he was held to bail in the sum of $500 for trial. In the opinion of those who have examined into the matter, the whole affair of the snake-charmed girl is an imposture of the rankest kind.

NEW YORK STATE AGRICULTURAL SOCIETY.—This Society will open its Fifteenth Annual Exhibition at Elmira, on the 2nd day of October next. Spacious grounds, of easy access from the town, have been selected, and will be arranged with buildings and all other conveniences usually provided, and every effort made by the people of Elmira to accommodate visitors in the most comfortable manner.

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. II.

We have already in the preceding number of this article given our defence, and, if that were necessary, our apology, too, for the apparent contradiction in terms that may surprise a first impression, and we think there can now be no objection to talk about a Protestant Catholic as well as an Anglo-Catholic or a Gallo-Catholic, a Græco-Catholic or a Roman Catholic. Catholic—the name as well as the thing—has in these later ages left its fountain far behind, and has in the lapse of time become a very different ideal to the Christian as well as to the unchristian world. Almost every one not imbued with the convictions which its history must give, associates with the term the idea of a sect, the very thing it was meant to counteract. For every one can see on the very face of it, if it has any meaning at all, it was that meaning that was a direct protest against all party feeling, party spirit, partial interests and partial measures, that might or could divide the great body against itself. It was meant to express a great principle of unity and harmony on great principles; and with this comprehensive import, could assume almost any import which time, circumstances, the ingenuity or the preferences of men might favour. Catholic—what, we might ask, has not been called Catholic? Arianism itself, we know, was once in a fair way of commanding the name, and a certain Father remarks on the fact, that "the whole world wondered to find itself Arian." The name itself was not sufficient, therefore, to guard against a sectarian aspect, as is sufficiently evident from those times alone, without appealing to the evidence of our own day. Whatever was its original purport, and its decided bearing against all parties in God's Church, it has not only been not sufficient to guard against that, but it has, in the estimation of a large portion of Christendom, insensibly assumed the aspect, whatever be its true meaning, still the aspect of a sect.

Now, it is a question still mooted and agitated, though most parties have settled down in some general sense,—how did the word arise? That it is in our Apostolic Creed, we know, and we repeat our belief "in (*i. e.*, the existence of) the Holy *Catholic* Church." And here, before we proceed, it should be well understood that we do not profess to believe in a Holy Catholic Church in the same sense that we believe *in* the Father, or *in* the Son, or *in* the Holy Ghost. The Church is not our Saviour, however Catholic it may be, and therefore we cannot be said to believe in the Church as we believe *in* Christ. Hence the simple purport of this article is, we believe there is such a Church, whilst for salvation we believe *in* Christ. He alone is our salvation, and this is our faith. But how did the term arise? That it was unknown to the Apostles as an ecclesiastical term is plain, and that it was not in use before the fall of Jerusalem is also plain—for as to the titles of the Epistles General, as they are called, it is admitted by all, that they were given subsequent to the time of writing, and were therefore applied to them when the word was already in use as an ecclesiastical distinction. The first time we find it used by an ecclesiastical writer is in the Epistles of Ignatius, which would place it, according to the common date assigned to those Epistles, about the beginning of the second century, and then the phrase of a *catholica ecclesia* began to be in vogue. We are here at most groping our way in the dark, as from the downfall of Jerusalem to the Epistles of Ignatius, we have no certain data even for the general history of the Church,—just as if the smoke of the Temple and the dust of its ruins were hanging like a mist over the Church, as if to veil that period in obscurity, or else to shadow forth another captivity until the time of light and refreshment should come.

But though we may not be able to fix upon dates, and it is indeed of not much importance to the issue, it seems certain that within the range of 70 or more years after the capture of Jerusalem, the word Catholic became more and more current and characteristic. It was not at first, at least, formally adopted as much as the name Christian, but just as the latter, so the former came into current usage until it was finally settled by general informal assent. This is the mode in which all distinctive names of large bodies take their rise, unless it be at the moment of their organization in the State as a society, when they formally adopt the title by which they are known. Nothing of this kind was done in the Primitive Church, and hence *Catholic* and *Christian* came into use much in the same way.

And yet there was this difference. The name Christian came from without—the other from within. Singular that the better name, the name that is really more characteristic, came from the stranger or the opponents of the Church,—the other, less characteristic, was assumed or applied in the Church itself. And this shows us how the name arose. It was used, applied, and adopted as an ecclesiastical distinction. This explains its origin and its meaning. As it means universal, so it was in contradistinction to that which is not universal, to that which is but partial and particular, and here first of all it found a most happy application in contradistinction to the Jewish Church. The Christian Church, as distinguished from its Jewish mother, whose house and home was in Judea, and these in Jerusalem, confined to one land and people and one space of time,—the Christian, as distinct from this, was universal, for all nations, all places, and all times. There was here a complete antithesis in the term as it pointed to the Temple and its ritual law. Christians did not come to a full recognition of this great and important point until the fall of the Temple itself. Although St. Paul had laid down the principle itself deep and broad in his Epistles—nay, and our Lord himself had announced it to the woman of Samaria—"the hour cometh when ye shall neither on this mountain, nor yet at Jerusalem, worship the Father;" yet with all these strong indications before them the churches had not yet come to the full recognition of the fact, there was to be *one Universal Church*. The downfall of Jerusalem was an event most remarkable to all the world, the then Roman world, but to none more so than to the Jews and to Christians, especially Jewish Christians. It was to them, to all Christians throughout the empire, a stupendous event,—it was the great sign and signal of the day that an epoch had come, and that the Church of God was placed by it in a new position, on entirely new ground, and called by it to assume a new attitude. She was now no longer the Church of one nation—no longer belonged to one family—her ancient "house was left desolate," and she was to form a new household with materials from every soil. This was now the vivid impression on the Christian churches everywhere; and, like the signal fires of Agamemnon that telegraphed* the flames and the fall of Troy to the heights of Citharon and the sentinel at Argos, the flames of the Temple seemed to telegraph the churches throughout the world with the deep impression of some decided change, for which the Lord of the Church had now stretched forth His arm.

Yet this event, memorable and impressive as it was, and forcibly as it taught the doctrine of a Universal Church, and thus confirmed all the churches in their conviction the law was superseded by the Gospel as the rule of life, still it did not yet result in the formal recognition of such a general or Universal Church, except the tacit conviction everywhere prevailing and gaining ground, that the Church of God, however separated by earthly distinctions, must be *one*. The one Lord, the one Faith, the one Baptism, had already been the great motto, and was the first word for the unity of the spirit in the bond of peace, and so as it was the basis of unity it naturally grew into Catholicity. It was unity in which all were *one*—it was Catholicity in which the *one* was *all*. The recognition of this oneness and this Catholicity was not formal, not legislative, not decretorial, as in later ages,—it was spontaneous, natural, and elicited by the course of events and the progress of churches in the knowledge and practice of the truth. Soon it became evident, that when the great lights of the churches were gone, and their words and teachings were recalled only in the records they had left, and the testimony they had borne to the truth, that differences did exist and were asserting influence more or less on the doctrines received. The first thing to oppose to this was Catholicity—a universality that should remove all serious discrepancy, and make them one in faith and one in life. A distinction now necessarily arose between what was universal and what was particular, between the Catholic and a Catholic, and henceforth this was the shorter way to decide controversy—the question of its Catholicity. There was a Catholic Church now without the formality of a decree, and common consent sanctioned a principle which seemed to be the dictate of common sense. It was a common consent that led the way, it was common sense that confirmed it, and both united in a common appeal to what had been taught by Apostles and delivered from the beginning. This was the true Catholic ground.

Catholic was thus meant to stand antithetical to what was partial or did not take in the whole truth, and to what was particular, and would only receive its own selection. In both cases it was opposed to anything like Sect. Sect and heresy are the same word in Scripture, and as they both involve division or schism, so Catholic was meant to obviate them both. Catholicity was to be the basis of unity in the faith and of union in the body.

But unhappily for all our safeguards, no name, no title, however happily chosen, can guard against error. Jesuits thought they had secured the best of names when they called themselves the Society of Jesus; and what society, let it be asked, has, upon the whole, done more to injure that blessed name?—where has worldly policy played its part with greater skill? So *Catholic* has been no safeguard against sect,—now, it has even become sectarian itself. As soon as the world or the Church becomes divided in great numerical forces on great questions, names and doctrine become of little use to the parties, especially if the name contradicts the actual state of things. A Catholic (Roman) tries to find an argument for his title and faith in the assertion, that, go where you will, you find his Church, and disputants parade the argument with all assurance, as if it were unanswerable. When you show that not every place or body is Catholic in their sense, they turn upon the other horn and try to show Catholic doctrine, not Catholic numbers. But here again, unfortunately for their cause, the force of the argument shoots beyond the mark, and thus so much of the particular mixed up with the universal, and so much of the sectarian mixed with the catholic, that, like all heterogeneous mixtures, where the offensive predominates, all is offensive—and Catholicity then becomes the most sectarian of sects and the most schismatic of schisms. Thus the assertion of Catholicity is no safeguard against sect, and the name Catholic does not secure from schism.

As at this day there is no Catholic Church numerically, we can only understand the word to refer to doctrine. A Church may be Catholic in doctrine whatever be its numbers; and whilst we may safely assert that there is no Catholic Church numerically, or which reaches the universality of numbers, so again there is no Church Catholic, if it does not embrace, or if it goes beyond the universality of doctrine. The latter also is the only important consideration, and hence there may be a Protestant Catholic as well as a Roman Catholic, whilst Romanism may overflow so much in the one as to destroy its Catholicism, and Protestantism may become so feeble in the other as to become mere Romanism. It is against Romanism as a sect, not against Catholicity, there is any protest. For there may be, as we have seen, a Protestant as well as a Roman Catholicity, and Protestant as well as Roman Catholicity, if these terms are rightly understood, are one.

C. F. C.

* * *

For The Churchman.

THE PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. II.—THE WORD OF THE LORD AND THE CREATION OF THE WORLD, (*continued.*)

Minerals, coals, and fossils must have been produced before the close of the sixth day. They do not contain the principles of reproduction in themselves, and of consequence could not have been reproduced since the foundation of the world. Every act of divine causation in the creation of the world was instantaneous; but from the beginning to the end of the first six days, the creative acts of the Deity were successive. There could not be any hiatus beween the existence and the non-existence of things in the creation of the world. The situation in which minerals, coals, and fossils are found would of itself imply that they were all produced before the close of the first six days, since we have never heard of any subsequent revolutions which could have placed them in such situations and positions. It is also evident that coals were produced by the submerging of the original forests, which, like the animals, were produced in their full growth. Fossils were produced by the transmutation of vegetables, insects, and different kinds of marine substances. Coals and fossils are composed of creatures who had a previous existence, but who have been embodied herein. And since all creatures, both animate and inanimate, were produced in their full growth or size, there cannot be any real difficulty in accounting for such transmutations during the first six days.

All reproduction has been clearly identified by the following characteristics: "Be fruitful and multiply." "Whose seed is in itself;" and consequently reproduction has been limited to animal and vegetable generation: and we may see that the laws of human generation are confined within the limits of the present world, and will have no place in that which is to come. The human body, after death, contains no principle of reproduction; and of consequence the resurrection of the human body must be effected, not by means of natural generation, but by a new and a miraculous interposition of the agency of God, and which has been therefore called a new creation. "For behold I create new heavens and a new earth: and the former shall not be remembered or come into mind." Is. lxv. 7. The new heaven and the new earth, like the human body, will be reproduced, not under the influence of elemental and organic laws, but by a new and a miraculous interposition of the agency of God. Man was created by miracle, and by miracle alone must mankind be redeemed. There is, indeed, a beautiful analogy between the reproduction of the plant from seed, and the reproduction of the human body at the resurrection of the dead, although the former is only a natural phenomenon, while the latter will be miraculous.

In the Mosaic history we read, "In the beginning God created the heaven and the earth," which must include only the substance of the heaven and the earth; but which the Almighty afterwards reduced to its present elemental and organic form. And from thence it would appear that the substance of the heaven and the earth was an original production of the Deity, as we may also learn from the following words: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

"And the earth was without form and void; and darkness was upon the face of the deep." The world at that time was not reduced to its present elemental order; for the elemental division of matter was a subsequent work of God. In that condition of the heaven and earth, there was not any light, but darkness, absolute and universal; for darkness was upon the face of the deep. And of consequence there was no elemental light and heat, and neither animal nor vegetable life. "And the Spirit of God moved upon the face of the waters." It has been said that the waters were universally paramount, the waters being the lightest part of this material world. But we ourselves would rather say that the whole substance of the world was originally in a fluid condition, and that the elemental process of creation produced the distinction between the fluid and the solid parts of the world; for it was on that original substance that the Spirit of God moved in producing the present order of created things.

"And God said, Let there *be* light, and there *was* light." Such, it appears, was the first elemental process of the creation, in which God created the latent and the universal light, and which would be required for vegetation. That latent heat or fire which God has universally transfused through all created things is necessary to all life, and is called into action by the influence of the heavenly bodies, and is indeed the native source of elemental light, both of the solar and the stellar lights, as well as the electric and the phosphoric. The sun, the moon, the stars, were not created until the fourth day; whereas vegetation was produced upon the third day, and which would clearly show that light and heat had an earlier existence.

"And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day." On the first day God divided the light from the darkness, and the day from the night. But whether the first day included only the duration of twenty-four hours, we have no means of ascertaining, as it could not have been a solar day. As we have said already, the original substance of the heaven and the earth must have been produced instantaneously, for there could not have been any hiatus between its non-existence and its existence; and we do think that the same argument must needs apply to every act of the Deity in the creation of the world; since at every point of duration, every created thing must needs have been either in existence or not in existence. But although the original production of created things must needs have been instantaneous, yet the reproduction of created things by means of seminal and animal generation, must be progressive, since finite agency and infinite agency are united therein. All created things were originally produced in their perfection and maturity; but all natural generation is progressive. Whenever ignorant and sceptical men will confound the laws of creation, or of original production, with those of a subsequent reproduction, they must be always betrayed thereby into impiety and error. The creation of the world was instantaneous, and the resurrection of the dead will be instantaneous, as we may learn from many passages of Holy Writ.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven. And the evening and the morning were the second day." And here we may observe, that according to the present laws of nature, as long as there was neither light nor heat, there could not be any firmament or heaven; because the firmament consists of water evaporated by the action of heat. God might have *produced* the firmament instantaneously by the immediate action of his own almighty power; but the firmament could not be *sustained* and *continued* except by the elemental action of heat. In the case of the flood, "God made a wind to pass over the earth, and the waters were assuaged," which was the effect of natural causes, and was done by means of elemental action, which was progressive in its operation: whereas the original production of the firmament was by an act of creative power, and for that reason it must have been instantaneous.

"And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so. And God called the dry land earth, and the gathering together of the waters called he seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed is in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." On the third day, God separated the land and the water by upheaving the earth, and by making a bed for the reception of the seas; which must have produced a mighty revolution in the earth; and then, possibly, the veins of ore were turned on their sides, where they now are found. And when the land had been lifted up above the waters, God made the grass and all the trees, and which we have reason to believe were all produced in their maturity. The phenomena of coals would prove that they were produced by the submerging of the original forests, and that the original forests were at their full growth. And the fact that veins of coals are always found in an inclined position, would of itself imply, that they were thrown into that position by some violent upheaving of the earth, and by such a revolution as had never taken place since the termination of the first six days. In short, it is evident that coals are an original production, and that they contain no principles of reproduction in themselves. The same remark will apply to all the ores which the earth contains, for they are equally devoid of the principles of reproduction, and they contain a divine prediction of the temporary duration of the present world. Neither are we to confound the ores with alluvial deposits, which have been subsequent and successive; whereas all ores and metals must have been created before the close of the first six days.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs and for seasons, and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Every one of the heavenly bodies must have been produced instantaneously, since there could not have been any hiatus of duration between their non-existence and existence; and because if we allow of any measurable duration or hiatus, we cannot affix any limits to that hiatus; and also, because to deny an instantaneous creation, would in its consequences amount to a total denial of the creation itself, since it would be impossible for any act of creation to be not instantaneous.

And hence we may perceive the line of separation between the creation and the providence of God, and between all original productions and all subsequent reproductions. For while the agency of God in all original productions must have been sole and direct, the agency of God in all reproduction is only indirect and progressive, and operates by means of finite agency, and according to the established laws of nature. There are no limits to omnipotence but those of possibility, and there are no limits to possibility but those of consistency and natural congruity; and there is not either inconsistency or natural incongruity in the idea of an instantaneous creation of finite things. No ingenuous and intelligent person can read those words of Moses, "Let there be light, and there was light," without perceiving that these words must needs imply an instantaneous fulfilment of the will of God. Considering the brevity with which the history of the creation has been recorded in the sacred volume, we have been often astonished at our finding so much divine information contained therein; and that single fact would go to accredit the authenticity of the sacred volume. The most sceptical speculators on the Mosaic creation of the world, have been constrained to acknowledge, that the natural and real order of the creation has been clearly laid down in the sacred volume. And for ourselves, we shall deem it as being our bounden duty to adhere to a literal interpretation of sacred history, until we shall find a more rational and consistent interpretation.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

And here we may observe, that the surface of the dry land was still unoccupied by living creatures, although the earth had been approaching to that perfect state, when it would be a suitable abode for brute animals and for mankind. If we are not greatly mistaken, no creatures have been found in a fossil state which were not created before the sixth day. Great and mighty revolutions must have been going forward until the close of the six days of creation, when the work of the creation ceased. But when we speak of original productions, we always include, not only the original substance of the heaven and the earth, but we include all that was made out of that original substance during the first six days;—and which of necessity must include all the elements of nature, and all vegetable things, and all living creatures on the land and in the water, together with the heavenly bodies: and we may add, all minerals, and coals, and fossils, and, in short, all those things which do not contain the principles of reproduction in themselves. All original productions must imply creation, and hence all created things must be original productions; while all reproduction must imply the universal and unceasing operation of the providence of God, in which the agency of God is exercised by means of finite things. All things were originally produced by God our great Creator, and all things are continued and sustained by God our great Preserver. Creation must imply a providence, or God could not have any parental sympathy with His creatures; and a providence must needs imply creation, or God must care for creatures which He never made; and the providence of God must needs extend to all reproduction both of vegetables and animals, by means of seminal and animal generation, as well as to the preservation and continuance of all created things. Fossils are numerous and diversified; and almost all the concretions of the earth are found to contain the transmuted substances of things both inanimate and animate, and of things which must have had a prior existence. And all this would appear to be very natural and consistent, when we consider that the substance of the earth was once in a fluid condition, and that it attained to its perfection by means of the creative process which was carried on throughout the first six days.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind: and God saw that it was good." After the earth had been prepared for the support of animal life, then did the Almighty God create the living creatures, cattle, and creeping things, and beasts of the earth; and in the latter part of the sixth day, the Lord God created man. We have said already that every separate and successive act of creation must have been instantaneous throughout the first six days, since there could not have been any hiatus of duration between the non-existence and existence of all finite things. When the Almighty works alone, as in the work of creation, every act of the divine agency must be immediate and instantaneous; but when the Almighty works by finite means, as in all reproduction his agency is only mediate and progressive. But whether the agency of God is mediate or immediate in its operation, it is equally personal and equally divine; so that no human sophistry would be able to get rid of the personal agency of God, either in the creation of the world or in the reproduction of created beings.

Sceptical men have either not observed, or have entirely disregarded, the real and important difference between creation and providence, and between the original production of all finite things by the immediate power of God and the reproduction of created things by means of seminal and animal generation; neither do they seem to have been aware that whether the agency of God be mediate or immediate, it is still the divine agency, without which finite things could neither begin to exist nor continue in existence. As long as the work of creation was going forward, the agency of God was immediate in all its operations; but since the six days' work were finished, the physical agency of God in His providence, and in all reproduction, has been only mediate. The creation of the world was a miracle; and therefore to judge of the miraculous interpositions of the Deity by the established laws of nature, is to confound the immediate operations of divine agency with those which are only mediate, and the original and sole productions of the Deity with the mediate productions of the Deity by means of finite causes. In all the sophistry of our sceptical geologists, their great solicitude is to get rid of the personal agency of God in the creation of the world: and all such persons are able to perceive that they cannot reject the Mosaic history of the creation, without entirely rejecting the agency of God in the creation of all finite things.

But one of the greatest blunders of our sceptical geologists has been that of confounding creation and providence, original production with a subsequent reproduction of vegetable and animal beings. And hence they have presumed that if there was any creation at all, it was in the production of a nucleus or germ, which, by its own natural power of germination, grew up into a perfect world. But such a notion would involve a thousand contradictions and absurdities. It would deify their own imaginary nucleus, by imputing to it an independent existence and an almighty agency; for such a nucleus must be God Himself. They would have their imaginary nucleus to do what God Himself would not be able to perform, for they would make it to create a world by means of finite agency, and by the regular process of the laws of nature. Their unphilosophical theory would confound creation and providence, original productions with subsequent reproductions. No wonder that such persons should require the long duration of successive ages for their imaginary creation. If, as they would have us to believe, this world was generated by a natural process, they ought to be able to inform us when that process began and when it was completed. But the greatest absurdity is, that it would make this world to be, not an original production of the Deity, but a reproduction out of their own imaginary nucleus. But if that had been the case, this world ere now ought to have produced another world; although it is manifest that reproduction has always been sexual by means of male and female. They will affect to talk of the analogy of nature, but are they able to find anything in nature that would bear them out in their confounding original productions with a subsequent reproduction, and that without any division of sex? and in their confounding the immediate and sole exercise of the agency of God, with the exercise of His agency by means of finite causation? and with their confounding the beginning of all things with the continuance of all things? Vain and impious men may attempt to give importance to their idle speculations, by talking of their natural philosophy; but it will be found upon examination that every speculation that would contradict the plain and unsophisticated meaning of the written Word of God, must be the offspring of human ignorance and human impiety; and although it may gratify the morbid feelings of ungodly men, it can only merit the contempt of every well-ordered mind, and provoke the righteous indignation of mankind.

J.

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Pelagianism.—The sense of freedom, then, in our nature, with whatever force and vividness it may appeal to us, is not to be relied upon absolutely, as if it represented our whole state. A larger insight into ourselves, a general survey of facts, modifies the result of the impression, and does not saction the profession of absolute power. But the Pelagian relied upon this sense of bare ability, as if it were an infallible footing for the most complete conclusion, and betrayed that want of due and circumspect distrust which never forsakes the true philosophical mind, that knows how nature abounds in pitfalls to catch the unwary, and, however considerate of, is ever jealous of appearances. He trusted with blind confidence a single impression and instinct, so blindly indeed, as to put aside the plainest facts, when they interfered with it. For nothing can show more strongly the reckless and hasty faith which the Pelagians reposed in this one impression, than that they supported it against the most palpable facts connected with nature and habit; arguing, that sin not being a substance, but only an act which took place and was then over, could not by any amount of repetition affect this power and impair free-will; but that a man, after any amount and duration of sin, had as much free-will as ever. The reason was that, as I have just stated, the sense of *bare ability* continues in spite of any length of habit; on which sense the Pelagian absolutely relied. But this was not a reasonable, but a fanatical, doctrine of free-will; a gross delusion, belonging to that class and rank of absurd ideas upon which corrupt and fantastic sects arise; forsaking the broad, inclusive ground of truth for some narrow conceit, some one notion to which everything gives way, and which, losing by such exclusiveness all its original share of truth, becomes a shadow and a lie.—*Morley.*

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

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By a law in France, 10 per cent. of the money taken at the doors of places of public entertainment goes to the poor; and this has been claimed and allowed at the Paris Exhibition.

Position of the Church.

The present position of the Church is one of intense and almost painful interest. Christianity has been marked by three distinct epochs.

First, was the era of propagation, when the Church was aggressive; fighting the battles of the Lord against idolatry and heathenism. This was a period of comparative purity; certainly of extraordinary devotion, zeal, self-sacrifice, and implicit faith. The theology of the first three centuries, if it had less exactness and method than our modern systems, possessed more of the freedom of life, uttered itself more boldly, was not so trammeled by notions of metaphysical consistency, not so easily frightened by the appearance of paradox, and was therefore more comprehensive and truly scriptural.

Next came the era of stagnant superstition. A cloud came over the rising sun. But even the dark ages of Christendom were an immense advance upon the barbaric condition of society which they displaced. Christianity was deformed by manifold errors, and still it was far better than the Paganism it had extinguished. Individual popes may have outvied the Cæsars in corruption, and yet the nations made salutary progress. The Bible was a sealed book to the people, but still it was in existence, and occasionally a ray of its blessed light gleamed out from the lattice of the cloister. The worship of saints, and virgins, and relics, and images, overlaid the worship of God; and yet the true God was known, and in their extremity, men would sometimes turn to Him for counsel and comfort.

After this came the epoch of Reformation. Great Scripture thoughts were uttered, which broke the spell of centuries. This was of necessity a period of convulsion and agitation: the Arctic ice was dissolving, and this could not be, without throes, and groans, and furious attrition.

Up to the present hour, somewhat of the same commotion has distinguished Christendom. Truth has been brought to light, but it has had to struggle for the privilege of existence. It has been forced to bear the application of every sort of test, in order that it might be proved to be truth. Sometimes it has suffered from a process of attenuation, when all its positive elements have been well nigh destroyed; and again it has been distorted by excessive inflation. At one time, the Gospel is exhibited as embracing nothing but a certain defined number of technical dogmas,—some five sharp angles, or more, fitted together like stones in an arch, admitting of no displacement, and of no addition, without the destruction of the fabric. Again, all the fundamental principles of the Gospel have been discarded, and a mere system of frigid ethics substituted in their place.

Meanwhile, so far as external opposition is concerned, Christendom has dwelt in peace. There has been no great antagonistic power that has dared to oppose the Church. The Mohammedan crescent has been steadily waning; Paganism has become effete; no charm of classic beauty, no stern, courageous Roman virtue remains to give it life. Christendom has gradually approached the commerce, the enterprise, the science, the literature, and the political dominion of the earth. And there are some enthusiastic souls, who already behold the dawning light of the Millenium, who think that the Church has completed her last stage of probation, received her complement of grace, worked out her historical development, attained her fixed and final condition in form, in ritual, and in dogma, and has now nothing to do but enter in and take possession of the continents and islands of the sea.

But a thoughtful consideration of the actual phenomena that are developing themselves in the heart of Christendom itself, will suggest another train of thought. Although, in the extension of commerce, the increased facilities of intercourse, the growth of free principles, the multiplication of books, and the general control which Christian nations hold over all others, there are providential indications that the time has come when the the world might become converted to Christ; it is still the fact that the Church is doing less in the way of actual conquest outside of her borders, than she has done in days past, when, though her faith may have been less pure, her organization was more compact.

Here is the first unfavourable indication that we notice,—the broken, distracted condition of Christendom, the want of organic unity, the absence of that centralizing and harmonious oneness, which is so essential to great success. The world is not to be converted by flying detachments, going out from the army of Christ, each marching where it pleases, and doing what it pleases, and never remaining long enough anywhere to hold the territory it has subdued. And comparatively little will be done in exterior conquest, while so much of our strength is wasted in internecine warfare. Five-sixths of all our theological intellect is expended in mutual controversy and recrimination. While the world is perishing for lack of knowledge, and multitudes, even in Christian lands, have never heard of Jesus, except when His sacred name is used to point a jest or adorn a blasphemy, we are discussing and re-discussing questions of which the very terms are possibly indefinable, and the same arguments are used and the same rejoinders made, for the thousandth time, leaving all parties where they were at the beginning.

There are other indications, within the borders of nominal Christendom, still more suggestive and alarming. The very citadel of our faith is destined soon to experience an assault, which it will require all our wisdom and strength successfully to repel. The infidelity of the last century is well nigh extinct. It was so openly identified with licentiousness and anarchy, that it worked out its own cure. It used for the most part the small weapons of ribaldry and ridicule; it had no earnestness; it offered nothing to man as a substitute for the faith of which it would deprive him; and so the very instincts of humanity rejected it.

But the approaching controversy will be of another character. The adversary is wiser now than he was a hundred years ago. Scepticism is now allied to a philosophy more subtle and attractive; it unfurls the white banner of philanthropy over its legions; it even emblazons that banner with the imprint of the open Bible, with a *bar sinister* on one of its covers; it has enlisted the strong cohorts of physical science; it sends its missives over into the Christian camp, in the shape of harmless novels, exquisite and heart-moving poems, secular newspapers and reviews, statistical reports, plans of amelioration, and sermons labeled with Scripture texts. It sounds forth the popular cry, "The Bible the religion of Protestants! The right of private judgment the great principle of the Reformation!" then divorces the Book from historical Christianity as embodied in the Church; then takes up the Book with the forceps of hermeneutical criticism, dissects the modern theory of a self-authenticated, plenary, mechanical inspiration, lays bare the weakest argument in defence of Revelation that ever burdened Christianity, and raises the shout of victory. The people listen and say, "It is the voice of a god! we will be Bibliolaters no longer!" And then, for want of anything else to worship, each man adores himself; and renders divine honours to his own transcendent reason.

As a natural reaction from all this, we find another band,—not as yet large in itself, but wonderfully large, considering that we live in the nineteenth century,—reversing all the processes of their education, denying all that they ever before affirmed, and affirming all that they ever denied before, and marching right back into the fungous marshes of the dark ages.

In this emergency, what is the true position of the Protestant Episcopal Church, and what are the lessons which it becomes us to learn?

There are certain peculiarities in the position that we hold, which give to this Church a comparative importance, far greater than is indicated by our mere numerical strength. The essential power of the Church is in its principles; and its efficiency depends upon the spirit in which these principles are brought to bear upon the necessities of society.

It is remarked in a recent Charge by one of the Bishops of the Church, that "the Bible was never more widely or industriously circulated than now, and yet never, perhaps, was its proper influence and authority in more imminent danger."

From every quarter, we hear it said, the question of Inspiration, or the fact of Divine Revelation, is soon to be the leading question in theology.

On the one hand, the Church of Rome asserts that Scripture can be authenticated and proved to be divine, only upon her infallible authority: she is the tribunal which authenticates the Bible. On the other hand, it is declared that the witness of the Church, as to the

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* This is the first telegraph on record. It is given by Clytemnestra in the Agamemnon of Æschylus—the description is very graphic. Yet Joshua appears to have used a telegraphic signal in the capture of Ai, long before the days of Agamemnon.

Scriptures, is superfluous, because they are in every particular self-authenticated.

The sceptic steps forward, and first asks, how the Church of Rome authenticates herself, upon what ground she rests her authoritative claims; and receives no satisfactory answer. He then turns to the opposite party and asks how the Bible, as an historical document, can authenticate itself; and receives no satisfactory answer. He then says, I will believe just so much of this Book as my own private judgment authenticates, and reject the remainder.

At this point the Church comes forth, and as a living body, having had an historical existence from the beginning, declares herself the voucher of the authenticity and external authority of Scripture; and then refers us to these Scriptures as the inspired, documentary evidence of what was done and what was taught, in the infancy of her existence. In other words, we receive the Bible from the hand of the Church, and then search the Scriptures in order to verify the Church. This is not reasoning in a circle as is sometimes alleged. It is analogous to the case of an ambassador, who first presents himself in person before a foreign court, and then exhibits his credentials. Neither does the function of the Church, as "the witness and keeper of holy writ," elevate her above the Bible. I simply learn from her who wrote the Bible, when it was written, and the ground upon which it was originally received as an authentic and true record; then she leaves me to the exercise of my moral faculties, to which all moral truth is addressed, and I shall believe or disbelieve, according to their capacity to respond to the truth, or according to the degree of my spiritual discernment.

Here the Church has an important vantage-ground, and she can enter upon the impending controversy with eminent advantage.

It is still further in her favour that she is not encumbered by any dogmatic teaching on the philosophy of Inspiration. "It has been matter of observation and surprise," says an English writer, "that our formularies should dwell so much on the importance of the Holy Scriptures, yet say not a word respecting their inspiration. What is meant when we speak of them as inspired? Various theories are afloat on the subject, yet neither the collective Church, nor even our branch of it, have thought it necessary to offer an explanation. These theories, moreover, are found to prevail exactly in those quarters in which the Church's authority as a 'keeper' as well as 'witness' of Holy Writ is denied; as though to invent some scheme of inspiration was the necessary correlative of denying the existence of that living Word, which guides men through creeds, and has been engrafted in the body of the Church."

We shall, ere long, be called upon to lift the argument for Christianity, as a system of revealed truth, out of the domain of a technical, Biblical criticism. Then will be seen the indispensableness of an historical Church that can trace its pedigree and its Creeds back to the beginning of Christianity, in order to the proof of an historical faith; and the moderation of this Church in her theory of the inspired documents which confirm this faith,—or rather, her wisdom in not theorizing at all on the subject,—will also be appreciated.

The position of the Church, in respect of the present condition of Christian doctrine, is also one of prominence and interest. There is a double movement going on outside of us, an incipient reaction from two opposite extremes, which may at last find a point of convergence in the Church. On one side, a rationalistic and negative neology has reached the innermost verge of denial, and inasmuch as the soul, as well as nature, abhors a vacuum, we may expect to see a gradual return to central truth.

On the other hand, there is a tremendous breaking up of those elaborate systems of metaphysical theology, which were baptized in Geneva, and confirmed at Westminster. Certain fundamental views of the Divine government have fastened themselves upon the mind of the age, which are just as necessarily fatal to these theories, as was the discovery of Galileo to the old notions of astronomy. All theologies are simple developments of the prevailing conceptions of God; and the moment it is seen that He never did, and never can, act arbitrarily, that all His movements are made under immutable and universal law,—which law is simply His own essence projected into action,—a modification of these dogmatic forms of theology is inevitable.

In this crisis, where can these two reactive movements meet and coalesce, unless it be in that Church which is content with affirming the primitive Creeds as the basis of Christianity, and leaves the metaphysics of theology among the transient and changing elements of the Faith? If we now assume the proper position, and show that the power, as well as the form of godliness, is with us, and men are made to feel that the great Master dwells in our tabernacles, the strength of the Church may be suddenly and rapidly augmented, and earnest and anxious men, on the right hand and on the left, find in our Zion a place of refuge.

What is the attitude that we must assume and maintain, in order to take advantage of these indications?

We must rigidly adhere to the simplicity of the Faith, as we have received it from the beginning; imposing no philosophical theories of that Faith, as a necessary article of belief. Our safety, as well as our growth, as a Church, in the present surging state of popular opinion, is in our strict adherence to this position. A building may fall, because it is constructed so lightly, or it may fall by its own weight, because of the amount of timber that is put into it. There are sects about us, that are likely to be blown away, because they are so light; there are others, who are sinking into the soft earth, because they are so heavy,—there is a more cumbersome superstructure than the foundations will bear. Let us leave the building where Christ and the Apostles left it, and it is safe.

The efficiency of the Church is greatly crippled by the want of mutual confidence. Each party thinks that its stand-point is the only one from which the truth can be fairly surveyed, and individuals in all parties think that their position is the only one from which the truth can be seen at all. And yet, if you follow these same persons home to their respective places of abode, you will see that they apply very much the same remedies to the actual evils that surround them, and find individual comfort and support in the same truths; and if they should happen to be cast on the same plank, alone on the weltering sea, they would die together, hand in hand, heart joined to heart in fervent prayer, as brethren.

What is the remedy for our divisions? Does any one section of the Church expect to swallow up all the rest and thenceforth attain undivided control? God forbid. There is nothing at present which indicates such a result.

Will a vigorous prosecution of the controversies in which we have been engaged ever since the memory of man, be likely to produce unity of sentiment and harmony of action? It would be the first time in the records of the race that such a result followed from such a cause.

No! we must remember that the questions which divide us are as old as Christianity, and the facts in which we all agree are as old as Christianity. We must allow the widest range of private opinion, within the limits of primitive, historic doctrine. We must write the glorious motto on the palms of our hands and on the tablets of our hearts, "In essentials, unity; in non-essentials, liberty; in all things, charity." We must go to work, as one man, to save the world. We must grapple with realities. We must take a broad and comprehensive view of society as it is. We must watch the great currents of thought that are sweeping over the world. We must gauge the depths of human misery and corruption. And then, if we do not cease from some of our wranglings, it will be proved that we have lost our manhood in our priesthood.

If we would fairly fulfil our vocation as a Church, we must give heed to the great questions which absorb the attention of mankind. We do not mean that the Church should be converted into an arena for the discussion of exciting and ephemeral novelties; but that we should do, just what St. Paul did, and what every Christian man has done, who has left his mark upon the world,—speak to the living consciousness of men, face the actual dangers of society, meet its real necessities, make men feel that we know them, can sympathize with them, and do not fear them.

How would the blessed Jesus deal with the world, if He should return again to the earth and walk up and down through our land, as he once walked in Jewry? In what company would He be found? What would be His chief topics of discourse? What are the evils that He would first attack? How would He deal with the American Samaritan? Where would He find the American Pharisee? How would our popular religion bear the test of His doctrine? Where would the whip of small cords be applied?

Oh, if the living Christ could be reproduced in the person of His professed ambassadors, what a change would come over society, and what an impulse would be given to the Church! He spoke to all ages and all lands, and yet none ever addressed himself more directly to the specific condition of His own times and His own people. He came into sympathy with the living humanity of His day, and so was brought into sympathy with universal humanity. He uttered no vague abstractions, propounded no dogmatic theories, but He dealt directly with man, and His words were spirit and life. The feeble heard Him, and became strong; the wretched heard Him, and a gleam of heavenly joy stole through the darkness of their souls; the outcast heard Him, and the warm dew trickled down his icy, despairing heart; the sinner heard Him, and became holy. Does our preaching thus electrify the world? Does it thus meet the real wants of men? Has it the reality of Christ? Do men listen to it, as the condemned criminal in his cell listens, when the messenger comes to tell him of reprieve or death? Do they listen, as though they believed? Do we preach, as though we believed, and felt that eternal issues hang upon our words? If we did, would there be so many human contrivances, loose, disjointed, often un-Christian in their form, aiming to accomplish that which Jesus established His Church to do?

These are questions which it will not do for us to pass by with indifference. There is a current, setting away from the Church and from Christianity, increasing in volume, and daily gaining new impetus, which must soon be arrested, or terrible results will ensue. There is an infusion of unbelief and irreligion among our educated youth, which forebodes strange things for the coming generation. The press, the lecture-room, the platform, the multiform organizations that are springing up in every quarter, all combine to further this anti-Christian movement. Anathema and scorn, contempt and ridicule, cannot arrest it; but the Truth of Jesus, spoken with the spirit of Jesus, and enforced by such a life as Jesus lived, can do it, and nothing else.

The Church must also be prepared to cope with the intellectual power of the age. There may be fewer intellectual giants now than formerly; but there is fifty-fold more of actual thought, working in the masses of society. Scattered through our counting-houses, and factories, and work-shops, there are multitudes of men, who think all day while they work, and who read and study after the work of the day is over. These persons are found in all our congregations, they are keen to detect fallacious reasoning, shrewd to distinguish reality from fiction; and if they hear nothing from the pulpit but stale platitudes, a wearisome repetition of commonplaces, arguments to which no decent jury would listen with patience, unfair attacks upon our opponents, and general disquisitions upon points which interest no living man under the sun, what must be the consequence?

It is true, that, in an age like this, where there is so much of novelty to attract, and of enterprise to excite the mind, when science is achieving such wonderful discoveries, and literature is made so attractive, it is hard to induce men to listen at all to the old, familiar truths of the Gospel. We have no discoveries in spiritual truth to proclaim,—in one sense, we have nothing new to say,—and yet it is possible to throw an air of freshness over the most familiar facts of the Gospel. The fountain of spiritual thought is not exhausted; there are depths in the Gospel which have not yet been sounded.

There are several things which stand in the way of that development of intellectual ability in the pulpit which is needed to counteract the antagonistic influences to which Christianity is exposed. The present mania for incessant preaching has diminished the actual power of the pulpit. So long as the popular voice continues to demand of the Clergy two or three sermons and lectures every week, a weak dilution of thought is all that can be fairly expected. If the Church would return to the ancient custom of requiring but one elaborate discourse on Sunday, and devote the remainder of the time to familiar, catechetical instruction, addressed directly to the young, and over their heads to the more mature, we should all get more truth, and train up more enlightened and better Christians.

Another difficulty, under which the Clergy suffer, is the want of materials for study. Living, as they generally do, in constant anxiety as to their daily bread, they cannot purchase books, and the well-worn volumes which they carry with them from the seminary may be all the tools with which they are ever furnished. If, in every parish, there were a well-selected library, for the sole use of the Rector, constantly replenished with some of the best works of the day, the world at large would in the end be as much benefited as it now is by the shower of feeble tractates which float on every breeze.

It is imperative that the Clergy should have the necessary time and materials, in order to the development of that style of thought and argument which the impending crisis demands. Vague and pointless exhortation, sermons mechanically constructed upon the dry frame-work of ancient skeletons, will not meet the intense and pressing need of the times. We must have real, comprehensive, discriminative thought,—fair, thorough, whole-sided, and conclusive arguments; and then, having enlisted the reason and the judgment on the side of truth, we may apply that truth with effect to the heart and conscience. Then we must take the people up to Calvary, and speak to them under the shadow of the Cross. Then we must bid them look off into eternity, and show them the Lamb upon the seat of judgment. Then we must invoke Sinai with its thunders, and Gethsemane with its tears.

In what other Church of Christendom can the great work of the Gospel be entered upon with a more entire disfranchisement from all human trammels, and with better prospect of success? And if we really do this work, what can hinder our growth? God will be for us, and it matters not then who is against us. Zion will arise and shine, her light being come, and the glory of the Lord having risen upon her.

The position of the Church in respect of Christian worship is, at the present moment, peculiarly important. We stand between two vicious extremes. On one side, there is displayed a ritual, glittering with gold and vermilion, embroidered with pagan tinsel, alternating between the sublime and the absurd, with its chancels glistening like the grottoes of the Arabian fable; draperies of lace and artificial flowers and painted crockery and elaborate dolls forming the paraphernalia of worship; but mingling with all this childish display much to charm the senses and move the feelings,—fragments of ancient liturgies, music tones which sweep the chords of the soul like a sweet evening breeze, earnest words of prayer which martyrs might have chanted in the flames, with occasional glimmerings of holy truth which remind us of what Rome might have been, and what she might have done for the world, if she had only repelled the temptings of the sorcerer. On the other side, we have a worship in which there is nothing to identify the present with the past, nothing to remind us of the *beauty* of holiness; which is altogether dependent upon the taste, the culture, and spiritual elevation of him who happens to officiate for its effect; and which, in unskilful hands, must of necessity become dry, barren, tedious, and unprofitable.

Meanwhile, it is becoming every day more and more evident that the permanent power of Christianity mainly depends upon the fact, that its truths and blessed promises entwine themselves about our hearts, through the hallowed associations of worship. It is not so much the intellectual argument for the gospel, which ensures its hold upon society, as the stated, quiet influence of Christian rites and services. And there is an awakening consciousness in many quarters that a chaste and spiritual ritualism must be brought into greater prominence, if we would arrest the evil tendencies of the times. There is a gradual and cautious movement in that direction, on the part of many of our Protestant brethren, which is very significant. The ritual instinct that belongs to humanity cannot be permanently repressed. Nature, with its gorgeous temple of worship, its melodious sounds, its splendid drapery, its daily matins and vespers, and its yearly calendar, ministers to this instinct.

Devotion is not simply an intellectual exercise; it is not primarily this, although it must have its processes of thought; but it is the movement of the affections heavenward. Great truths are apprehended, but by the faculties of feeling, rather than that of reason. Whatever then lays hold upon the natural laws of association, and lifts the soul to God, it is well to cultivate. The more simple our worship, the better does it accord with the spirit of Christianity; but meagreness is not simplicity. Ceremonial, which means nothing, or which symbolizes error, should be abjured. A frigid, stately pomp is most unbecoming in the house of prayer. A mere mechanical routine of rites is sadly out of place. But the most barren outline of worship may become as cold and mechanical as the most elaborate. Nothing is gained in the way of spirituality, by the absence of decency and good taste.

At the same time, we must guard against the danger of confounding the mere excitement of sentiment with pure religious emotion. The fancy may glow, and tears fall, and pulsations of the soul be quickened to the highest intensity, and still there may be no true worship.

In what special relation does the Church stand, as it respects this important subject? The superior prominence which is here given to the element of worship, as compared with other Protestant bodies, must recommend the Church to all who feel that in our day preaching has too far encroached upon the domain of prayer. To secure this prominence, it is seen that a Liturgy of some sort is indispensable, and thus the old prejudice against forms of prayer, as such, is passing away. It is also seen, that with us there is a richness of association growing out of the arrangements of the ecclesiastical year, and the ritual bonds which connect us with the past, which do not exist elsewhere. We pray the words which our fathers prayed; we sing the songs which our fathers sung; and when in earth our bodies are laid—

> "Our mother the Church hath never a child
> To honour before the rest,
> And she singeth the same for mighty kings,
> And the veriest babe on her breast;
> And the bishop goes down to his narrow bed,
> As the ploughman's child is laid,
> And alike she blesseth the dark-brow'd serf,
> And the chief in his robe arrayed."

If it were practicable to bring our liturgical services into better accordance with the original arrangement, instead of blending them together as we now do; if the Eucharistic Office could be restored to the prominence which it had in primitive times, instead of being introduced, as it now is, as a mere Appendix to other services; if there could be a judicious revision of the Calendar, with a view to bringing everything, on fast or festival, into accordance with what should be the key-note of the day; and if we could have in our churches a pure and more ecclesiastical style of music; the ritual want of which we have spoken would be much better provided for than it is at present.

The position of the Church as an organic body, in respect of the practical activity of the age, is not less important than its relation to the doctrinal and ritualistic indications and necessities of our times. This Church is now the only Protestant organization in the country, which has been able to retain its federal unity, in the recognition of one general National Council. All others have broken on some doctrinal or political principle. It is undoubtedly the most conservative organization of any sort in the land, least liable to be disturbed by extraneous influences, or annoyed by the introduction of matters foreign to the main design for which it is instituted.

And yet if we are content with being merely conservative, with just holding on to what we have and keeping still, the tide may leave us immovable, high and dry on the shore. We may be both conservative and aggressive; we must be, if we would fulfil our vocation. We must look upon the Church not merely as a sacred monument, but also as a working organism; as the great agent, placed in the world to redeem the world. We must catch the spirit of enterprise which now vitalizes society, and aim at doing great things. We must have enough of elasticity to adapt ourselves to all the various phases of social life, and be able sometimes to bend, without breaking. The Church should be as much at home in the wilds of Nebraska, and speak as directly to the living wants of those remote regions, as she does to the refined congregations of the metropolis. We must find a place for men of all varieties of temperament, and give to each just that work to do for which he is best fitted. We must face the real evils of society, and so exhibit the Church that the poor will look to her as a place of refuge, the sick look to her as their helper, the outcast look to her as their comforter. The establishment of our Free Churches, Hospitals, Mutual Relief Societies, and the like, is one of the most hopeful indications for the Church. This movement will do more to commend her to public favour, than all the arguments that were ever written.

It would be a happy circumstance if our Conventions, local and general, would devote more of their time and attention to the direct consideration of *the work* which Christ has commissioned the Church to perform. Why cannot the routine duty on these occasions be promptly performed, and then the minds of the Clergy and the Laity be turned to these momentous questions, What does the world require of us as a Church? How shall we provide for the pressing exigencies which the condition of society renders it so imperative for us to meet? What are we actually doing for our own Diocese, for the country at large, and for the world? Nothing would tend so directly to fraternal unity as this. Nothing would be more effectual in repressing folly and error; for it is the stagnant water that breeds vermin. This would extinguish jealousy and distrust, much sooner than newspaper controversy or public debate. When men stand face to face together, before an alarming evil; when they bend together over the crater of a volcano, or find themselves hemmed in by raging fires; they forget the minor points on which they differ, and only remember the greater facts, and the nobler sympathies, in which they are one.

We are fast nearing a crisis which will be more eventful than any through which the Church has passed since the Reformation. We cannot afford to waste our strength upon matters indifferent or subordinate. It is not a single foe that we shall be called to encounter; Papal Rome is not the only enemy that threatens us; there is a stronger power to be met than Rome. Whatever temporary signs of life may just now be manifested in that quarter, we may rely upon it that the days of the Papacy are numbered. That fortress will be shattered from an explosion from within, not by any external assault. In that old body there may be life at the extremities; but there is death near the centre; the head is sick, and the heart is faint.

It is rather against the combined influence of modern science, a subtle philosophy, a captivating literature, and popular organization, that we must be prepared to defend the citadel of the Church. We do not believe that in the end these will prove detrimental to pure Christianity; as it is, they are not altogether hostile; but they will demand of us a style of argument more profound than we have been accustomed to use, and a habit of life that will remind the world more distinctly of JESUS, our Master. We shall need to have a personal faith that can endure any shock; and a spirit of self-sacrifice that can bear any privation; and a charity that hopeth all things; and a holiness so pure, so elevated, so symmetrical, so Christ-like, that we shall be lifted above the suspicion of reproach. We must reproduce the life of Jesus, and we are safe; the Church is safe; the world is safe.

* * *

OUR time is an universal talent, that every man that lives to discretion hath. Every man hath not a talent of learning, or of wealth, or of honour, of subtilty of wit, to account for; but every man that lives to the age of discretion hath time to account for.—*Sir Matthew Hale.*

* * *

PROGRESS.—How many self-congratulations naturally arise in the mind when it reflects on this its entrance into eternity, and when it takes a view of those improvable faculties which in a few years, and even at its first setting out, have made so considerable a progress, and which will be still receiving an increase of perfection, and consequently an increase of happiness.

For The Churchman.

THE NECESSITY OF CHARITY.

Perhaps it may appear presumptuous in any one to make even the slightest change in the beautiful style of Saint Paul. The writer, fully appreciating the eloquence of the Apostle, has been careful, in the versification which follows, not to conflict in the least with the sense of the original, or even to do violence to the language to any considerable extent.

I.

Though I can speak with tongues of men,
And angels' language use; alas!
If Charity I have not, then
My voice becomes as sounding brass.

II.

Though I prophetic gifts employ,
And mysteries can comprehend;
And though all knowledge I enjoy,
Such as kind Heaven alone can lend;

III.

And though I have all faith, and prove
Its power, before the gaze of all,
By causing mountains to remove
At my command, whene'er I call;

IV.

Still, if I have not Charity,
Nor kindness show to all around,
I am as nothing, though in me
All other virtues may abound.

V.

Though to the poor, by others spurned,
My goods most freely I bestow,
And give my body to be burned,
Or suffer every human woe,—

VI.

If Charity is not possessed,
These virtues are of no avail;
I am not profited or blessed,
Unless the power of Love prevail.

R. F. S.

Illinois, July 21, 1855.

FOR THE YOUNG.

PIERRE LA RAMEE.

The childhood and youth of Pierre la Ramee, known in the learned world as Ramus, the celebrated French philosopher, furnish us with fresh proof that genius, in its highest creations, finds persevering industry not merely not inconsistent with it, but its indispensable associate. Pierre was the grandson of a nobleman of Liege, who lost all his property by a desolating war, and withdrew to France, where he was reduced to gain a livelihood by making and selling charcoal, and to bring up his son, Pierre's father, a labourer. Pierre was born in 1515. He was eight years of age, when, clad in a coarse peasant's frock and woollen cap, he entered Paris, and turned his steps towards a street where all the pupils of the different schools or colleges were accustomed to assemble for play at the hours allowed them for recreation. His provincial garb, and his stare of wonder at the novelties around him, bespoke him to be from the country. This was no sooner perceived by the boys at play than he was seized upon as a fit object to torment; and, thus fallen into their hands, he had to endure not merely a volley of curious questions and jeers, but also some rough usage. But at last one amongst them, more humane than the rest, perceiving that hunger was legibly imprinted on the poor child's pale and attenuated countenance, gave him some of his bread; and then the little peasant got courage to say, "I have walked very far; I am very tired." With a feeling of shame at their thoughtless cruelty, the boys now made him sit down by them. He was soon cheered and refreshed, and able to answer the questions touching himself and his journey, which his new comrades put to him in a better and more kindly spirit than they had done before. His simple and artless story was told in these words:

"I was born in the village of Cuth, now about eight years ago. I lost my father and mother just as I was beginning to walk. As I had no one in the world to take care of me, I was obliged to ask charity from the good people of the country; and I thought myself very well off when I could get enough black bread to satisfy my hunger. Sometimes a bit of cheese, or a raw onion, or a grain of salt, was added, and then I was happy indeed. When I grew up a little, the neighbours would no longer support me in idleness; so they put into my hand a great long wand, and gave me in the charge of a flock of geese. O, it was so tiresome to be driving them every day to the marsh! And then they were so unmanageable, never minding my voice, or even the switch, but straying here and there, so that I could not always succeed in bringing them all home in the evening to the farmer. Well, one day I became so tired of them, that I resolved to leave the geese to get home as best they could by themselves, threw my wand into the bushes, and set out for Paris. I was obliged to beg on my way, as I had before begged in my native village. I had the good fortune to meet with a gentleman who allowed me to travel with him, and who must be very learned; for when we stopped at night he taught me the names of all the letters of the alphabet, and even how to put them together to make words. Now that I am in the great city, I cannot say that I have come into it much richer; but on the road I have acquired the desire for knowledge. This is something; and now may Heaven have mercy on me, and incline the heart of some one amongst you, young gentlemen, to take charge of my education, which has only just begun!"

Having wound up his story with this prayer, Pierre offered his services as errand-boy and valet to the young men, and, for his wages, only asked food and instruction. His offer was accepted. But, as his lodging was not included in the bargain, the poor boy had to sleep at night under one of the arches of the city bridge. Under all his disadvantages, he applied himself so earnestly to study, that he soon became well acquainted with Latin and Greek; and one of the professors, hapening to find out what he had done, placed him in a situation where he could be more regularly instructed. He rose to be a great and good man. His numerous writings show him to have had extensive learning and rare ability. Few scholars have attained a higher reputation, had more admirers, and consequently excited greater envy, than the celebrated Ramus. He was unjustly killed, in a public massacre, when in the fifty-sixth year of his age. His early struggles suggest the following lines:

> Let not, O generous youth! thy mind recoil
> At transitory pain, or manly toil;
> Stay not too fondly in the blooming vale,
> Nor crop the flower, nor woo the summer gale;
> Heedless of Pleasure's voice, be thine the care
> Nobly to suffer, and sublimely dare;
> While Wisdom waves on high the radiant prize,
> And each hard step but lifts thee to the skies.

FAITH IN PROVIDENCE.

Mungo Park, during his travels in the interior of Africa, was stripped and plundered by robbers, on leaving a village called Kooma. When the robbers had left him destitute and almost naked, he sat for some time, he tells us, looking around him with amazement and terror. "Whichever way I turned," he says, "nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded, at once, on my recollection; and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was, indeed, a stranger in a strange land; yet, I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for, though the whole plant was not longer than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves and capsula, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image?—Surely not. Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

The Legitimate Church Music.

It is obvious that before we can decide on the relative merits of this or that style of Church music, we must have a right conception of the nature and requirements of public worship. And here lies the fundamental difference between Mr. Jebb and myself. He speaks much and earnestly on the value of harmonized music as a means of "edification" and "instruction," and he defends the modern Anglican system on the ground that it is "edifying." He says "it is the mere begging of an important question to assume that singing, because congregational, is therefore more edifying."

Now, for myself, I must say, that so far from begging this question, I deem it to be one with which the present discussion has nothing to do. For, what is the primary object of public service? The "edification" of those who are present at it? No: the worship of Almighty God. And a perfect service, *me judice*, is not that which presents the highest beauty of music, the most intricate complication of harmony, and the most faultless accuracy of execution, by a few performers, in the hearing of the many, but that which enables the whole body of worshippers then and there present to join as one man in a united offering of vocal prayer and praise to Almighty God. This, and nothing but this, is public worship, properly so called. The other may be a noble offering of our choice gifts to God; it may be highly refining, and "edifying" to the instructed few, but it is NOT public worship.

Now, it is avowedly impossible for a congregation to offer to God *united* worship, unless the Service be musically recited. Moreover, the music must be unisonal. For surely no one can expect that our congregations can, when they go to church, file off into trebles, tenors, altos, and basses, and perform their parts with the requisite skill. Besides, if they could, there is no reason to expect, that in every congregation, there would always be the *due proportion of voices present.* Sometimes the basses would drown the tenors; sometimes the trebles would overpower both; so that the effect would always be more or less marred and imperfect, and the offering would be *needlessly* unworthy of Him whose praise we sing. Mr. Jebb, in his second letter, appears to admit that harmonized congregational singing is "avowedly impossible." I feel sure of it. Hence, it follows that, in order to secure fitting congregational music, we must look about for that which may be sung in unison. None of the Anglican chants, certainly, will stand this test. They are arranged for four voices, and, robbed of their harmonies, would be so poor and meagre as to be scarcely endurable. The same is true, only much more strongly, of the Services. Imagine, for example, the treble, or any other single part of Attwood in A, Clarke in F full, or Bridgewater, sung by a whole congregation!

I do not say that it would be impossible to construct Anglican chants capable of being sung in unison. But the task has yet to be done. Why, however, should it be attempted, when in the Church's own time-honoured song we already have all we want? The Gregorian chants and hymns have all the compass, flexibility, and variety, needful to give utterance to the emotions of penitence and joy, or the glowing words of praise and prayer, which are the Church's treasured heritage in the Psalter. Above all, they render the public worship of the Church a reasonable service, by providing a music *which the people can sing;* for, touching and sublime as is their thrilling and almost unearthly beauty, they are yet so simple as to be within the capacity of all; and, although frequently sung with full harmonies, they are so pre-eminently *unison-songs*, that never, perhaps, is their effect more noble or more grand, than when to their solemn melodies, in one accordant strain, "young men and maidens, old men and children, praise the Name of the Lord, for His Name only is excellent, and His praise above heaven and earth!"

They are not popular at first,—no really noble work of art is;—but I can testify from my own personal knowledge that, wherever they have had a fair trial, they have rapidly become so amongst congregations of the most widely dissimilar character,—refined aristocrats, remote rustics, colliers, miners, city tradespeople, East Anglican fenmen, and fishermen of Cornwall. And they not only learn to love this music, but to sing it; and to sing it in such sort, that the volume of sound produced from a mass of voices carries us back in imagination to the histories of the Early Christians, whose Amens sounded like the dashing of the loud sea waves, or the roll of distant thunder. Gregorian music, whatever else it may be, is successful. Can as much be said for any other? Nay, rather, is not our Parochial music, generally, a bye-word and a disgrace? Taken at the best, is it not a miserable imitation of the Cathedrals, dismally executed by a small portion of the congregation? Why, then, seek to deprive us of that which, at any rate, has unsealed people's mouths.

Allow me to sum up briefly what I would maintain.

1. Every part of Divine Worship ought to be as nearly perfect as human imperfection will permit.
2. In harmonized music an *exact* proportion and subordination of parts is essential to perfection: one voice too many of any class sufficing really, though perhaps not to human ears perceptibly, to mar the effect and make the offering imperfect.
3. Such subordination cannot be attained in a congregation, since the due proportion of voices cannot be ensured.
4. Part singing, moreover, presupposes an amount of musical training, which we have no reason to expect will be universal, or nearly so.
5. Hence unisonous singing alone can be congregational.
6. No music has yet been written, except the ancient Church song, which is suitable for unisonous singing.
7. The ancient music is in all respects admirably and entirely suited for congregational use.
8. The necessary result of what has been said is this: that the question at issue is not one of taste as to this music, or that, but it is *whether we are to have any public worship* (properly so called) *or not.—Mr. Juyle in reply to Mr. Jebb.*

* * *

EVERY MAN HAS CAUSE TO BE THANKFUL.—Every man hath received some gifts, no man all gifts; and this, rightly considered, would keep all in a more even temper; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects; yet something he hath received that is not only a good to himself, but rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them not only to see some deficiencies in themselves, and some gifts in far meaner persons which they want, but, beside the simple discovery of this, it will put them upon the use of lower persons, not only to stoop to the acknowledgement, but even withal to the participation and benefit of it; not to trample upon all that is below them, but to take up and use things useful, though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—*Leighton's Commentary on Peter* iv. 10.

HEBDOMADARY.

SUNDAY, August 5.—*Ninth Sunday after Trinity.*—We pray to-day for the gift of the Holy Spirit of God; first, that He will put into our hearts good thoughts, and secondly, that He will strengthen us that we may be able to do what our heart tells us is right. Without the help of God we can neither think nor do aright, but *with* His help we can "live a godly, sober, and righteous life, to the glory of His holy name."

MONDAY, August 6.—*Transfiguration of our Lord.*—The festival of our Lord's *transfiguration* on the Mount is very ancient, and ought to be observed in the Church.

TUESDAY, August 7.—*Holy Name of Jesus.*—To-day is dedicated to His Name at which every knee should bow.

THE CHURCHMAN.

NEW YORK, AUGUST 2, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"The Catholic Church and the Memorial,"—"Does Ecclesiology lead men to Rome,"—and some other communications, stand over for want of room. "Kenwood," though in type, is unavoidably postponed.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We occupy a large portion of our present sheet with the important Primary Charge of the Bishop of Rhode Island,—perhaps one of the most important Episcopal Charges, as we last week remarked, yet delivered in this country. It was our intention to have this week devoted an editorial article to the consideration of some of its more salient points, with the view of giving them a practical application, bearing as they do so forcibly upon the present condition of our Church in some of her prominent and more urgent needs. But we must defer this duty to another opportunity. Not only do other subjects, of passing interest, crowd almost inconveniently upon us, but, upon second thoughts, we deem it best, on its own account, to let the Charge itself go forth first, in all its force and fulness, as we now give it, and let it be read and digested, as we trust it will be, carefully and thoughtfully, by both Clergy and Laity, ere we take upon us, in an humble and an honest spirit, to endeavour to draw out from it some of those incentives to Church effort with which it abounds. For do we not see their necessity on every hand? Is it not most true, as the Bishop well observes, that "we are fast nearing a crisis which will be more eventful than any through which the Church has passed since the Reformation?" And is it not, therefore, most true, that, as the Right Reverend Prelate so forcibly observes, the Clergy, especially, "cannot afford to waste their strength upon matters indifferent or subordinate?" Well, indeed, does he add that, to be equal to such a coming crisis, "we shall need to have a personal faith that can endure any shock; and a spirit of self-sacrifice that can bear any privation; and a charity that hopeth all things; and a holiness so pure, so elevated, so symmetrical, so Christ-like, that we shall be lifted above the suspicion of reproach. We must reproduce the life of Jesus, and we are safe; the Church is safe; the world is safe."

—We continue, it will be seen, to receive numerous communications on the interesting subject of "Free Churches and Daily Services." They are swelling out the list, it is gratifying to observe, to a much greater bulk than we had any idea of. As soon as we have reason to believe that it is complete, we shall put it in a compact and permanent form. We have made a selection from the number of notes received relating to the list, in order to show the interest that is taken in the question; and although they involve some slight repetitions, they yet evince the earnest feeling that is abroad too significantly to be withheld. We are also supplied with some further anecdotes of the evils of the pew system, which certainly do not impair the force of what has gone before, in exposure of that which is so obviously anti-Christian in its principle and in its operation. Let us again express our hope, that more of our friends throughout the country will kindly take the trouble to communicate with us on these subjects; for we can assure them that they will be co-operating in a good cause, and one some unmistakeable signs of the ultimate success of which we see "looming in the future."

In connection with this subject, we may point with satisfaction to the interesting account with which we have been kindly furnished of the consecration of another Free Church in the adjacent and flourishing diocese of New Jersey, where the cause is prospering in a most gratifying manner. No one, indeed, is doing more to that end, than the devoted Rector of Christ Church, Elizabethtown, through whose praiseworthy efforts this new church has been erected, and where, as well as in his original parish in Elizabethtown, we have every assurance that the Church system, in all its purity and fulness, will be developed and carried out, and made a blessing to the district.

—We go along, of course, with our respected correspondent in his able and ingenious exposition of Catholicism—even in what he considers *Protestant* Catholicism—while he keeps to a true Catholic position. But there yet is ever and anon betrayed a generalizing principle, which cannot be reconciled conscientiously with true Catholicity, for there must be in it an element of unity that is not to be run counter to for the sake of a mistaken liberality, or, as some miscall it, charity. They who are of the Catholic Church must be of the company of those who "continued steadfast in the Apostles' doctrine and fellowship." Such doctrine and such fellowship are essential to Catholicity—essential to the character and constitution of that "*One* Catholic and Apostolic Church," in which we believe. They, therefore, who break loose from such Apostolic fellowship, as Sectarians undoubtedly do, cannot be conscientious any more than Catholic: there could be no such anomaly in anything so divine, to say nothing of its incongruity in a mere intellectual point of view. The "doctrine" is *one*, and so must the "fellowship" be. It is "the Apostles' doctrine and fellowship;" and it was definite, and it was in unity,—based, as it was, upon "*One* Lord, *One* Faith, *One* Baptism." And in one of the Creeds of the Catholic Church it is with Apostolical firmness insisted, "*This* is the Catholic faith, which except a man believe faithfully he cannot be saved." It is an awful declaration to make; and yet not one whit more so than that of Holy Writ itself—"He that believeth shall be saved, and he that believeth not shall be damned,"—he, that is, that believeth not the Apostles' doctrine, they themselves having received it direct from Christ, through the enlightening influences of the Holy Spirit; he that so believed, of necessity remaining steadfast in their fellowship also. This, we believe, is the Scripture theory. Truth is one, because truth is of the Spirit of God; and there can be no Catholicity where there is not the unity of the Spirit. Conscience, then, being the only discriminator of truth, there must be a conscientious conviction of Catholicity based on that unity of truth, and not an intellectual perception only,—that truth, the unity of which is undoubtedly violated by sectarian divisions; such sectarians, therefore, being thus, *ipso facto*, as it were, excluded from all claim to have part or lot with what is truly Catholic. Our friend, we must hope, will excuse us. He may mean the same thing. But these are not times when the trumpet should give an uncertain sound.

—The interesting and seasonable article on Church Literature, for which we are indebted to a respected correspondent, deserves to be read with careful attention by both Clergy and Laity, but particularly the former. To those who, though belonging to the Church, yet can reconcile it to their sense of duty, if they have any, to fill their Sunday School Libraries with the books and tracts of the several sectarian bodies, all more or less abounding with that "erroneous and strange doctrine" which they have placed themselves under a solemn engagement to "banish and drive away," we cannot address ourselves with much hope of success. But to those who would conscientiously shrink from such faithlessness, such perfidy, we do put the question seriously, and even hopefully—are they taking care that the reading they provide for the lambs of their respective folds is not only free from all heretical views, but is of so purely and thoroughly a Church character as to aid them in their own personal work of securing the young being brought up in "the nurture and admonition of the Lord," as the Church esteems such nurture and admonition? We very much fear that too little has so far been done in the provision of our Church Literature for the young; and that its means, especially by the adoption of such attractive works as our correspondent more particularly refers to, are not with sufficient care and diligence employed, of obviating the risk of their being left in ignorance and neglect of the Church's principles and the Church's claims. Why cannot we have more Church Literature of our own? Not that we would breathe one disparaging thought of that which we receive from our Mother Church. But there are peculiarities in our own case which might be brought out in narrative with very forcible effect; and the Church would do well, we cannot but think, to give more encouragement to such native productions than has yet been done. But the whole subject is of the deepest interest and importance.

—The few practical remarks on the proper music of the Church, which we give elsewhere, from the pen of an able English Church musician, deserve the earnest consideration of our own Clergy, and, indeed, of our Laity too, who ought to take a common interest in the subject. We can ourselves speak from experience of the solemn effect of the Gregorian tones, and of their easy adaptation to congregational use. Most true, also, have we found the remark, that "they are not popular at first—no really noble work of art is; but whenever they have had a fair trial, they have rapidly become so amongst congregations of the most widely dissimilar character,—refined aristocrats, remote rustics, colliers, miners, city tradespeople, East-Anglian fenmen, and fishermen of Cornwall." We would strongly recommend their adoption by our Trinity Church Mission, in the congregations they are to gather from "the masses." For these, may we not hope, like the same classes in England, "would not only learn to love this music, but to sing it; and to sing it in such sort, that the volume of sound produced from a mass of voices would carry us back in imagination to the histories of the Early Christians, when *Amens* sounded like the dashing of the loud sea-waves, or the rolling of distant thunder." And would not this be a glorious thing among "the masses?" What could possibly further the work of evangelization among them more than this? For with the love, and the practice, of such sublime, such devotional strains, there would of necessity be a love and a practice of Gospel truth: if the work is real, the one must as surely follow on the other, "as night doth follow on the day."

But it is music for the devotional use, not of one class only, but of all classes; as in all congregations there ought to be a general participation in the praises of God. Now, as is forcibly shown in the remarks to which we refer, "unisonous singing alone can be congregational;" and "no music has yet been written, except the ancient Church Song, which is suitable for unisonous singing." So that here the Clergy have clearly pointed out to them how they are to succeed in establishing congregational singing; and such singing as will at once be the singing of "praises with understanding," with devotion, and with edification. Surely, then, it is a subject to which our Clergy, more especially, ought everywhere to devote their most earnest attention.

—The news from England does not indicate any improvement in the condition of that kingdom, or yet hold out much hope of her being extricated from the critical position in which she is now placed. Her Ministry was again in an extremity. Lord John Russell, who has too long exerted a baneful influence in her councils, in regard to Church as well as State, was being detected and denounced. Characteristically enough, he had made a virtue of necessity, and taken to his heels—a trick which well-bred poodles, and others of the canine race, are accustomed to perform when they observe any preparations being made to turn them out. His Lordship's resignation may, for the moment, have saved the Cabinet, though in other respects it has left it only all the more imbecile; for, however hollow and unreliable as a Statesman and a Minister he may be, he has yet considerable influence. This is the second Cabinet from which Lord John has had to withdraw—and most ingloriously, too—within a few months; and as both Cabinets were but patched-up concerns, or *both* could not have had such a truckler in them, so could there be no durability, nor did there deserve to be, in their respective conditions. As the fabric of the first fell to pieces, when even an unsound brick was taken out of its wall, so will it be with the second. Englishmen have indeed but too much reason to conclude, that, as respects *liberal* politics at least, this is an age of shallow but mischievous pretence. Liberalism, it is, that has got the nation into a war, the miseries of which will be felt, in one shape or another, for generations to come. Had loose-principled statesmen not adopted that as, first, the stepping-stone to power, and then as the means of retaining it, the war would in all probability never have broken out. We firmly believe that had not an unprincipled conspiracy, based upon a most vicious liberalism, upset Lord Derby's Cabinet, at the close of the year 1853, there would have been no war. We have always entertained this opinion,—we entertained it, and expressed it, at the time. And there are English statesmen, we see, who aided in upsetting Lord Derby's Cabinet, who now entertain it too. In the very last debate in the House of Commons, on the subject of the war, of which we have any account, Mr. Cobden is reported to have said,—"I look back with regret on the vote which I gave on the motion which changed Lord Derby's Government. I regret the result of that motion; for it has cost the country one hundred millions of treasure, and between twenty and thirty thousand good lives." But a state of things then arose in England of which the Emperor Nicholas was ready to take advantage; and England is now reaping the bitter fruits of the seed which was then sown through the instrumentality of the wretched coalition which Lord Aberdeen, under an ambitious feeling, could condescend to organize, and which men like Mr. Gladstone and Mr. Sidney Herbert could so far forget themselves as to be parties to. Many honest-hearted, simple-minded Churchmen, on both sides of the Atlantic, were imposed upon by *their* participation in such a coalition. Even the University of Oxford—or a majority, at least, of its Convocation—by re-electing Mr. Gladstone to represent it in Parliament, fell into the same snare; but bitterly, we believe, has it been repented of, under that betrayal of its interests in the University Reform Bill, the mischievous provisions of which even its popular and pledged representative, under the baneful influences he had lent so powerful a hand in creating, was utterly unable to prevent the adoption of by his colleagues. As a Church institution, the University of Oxford has been most deplorably deteriorated, even by the hands of those who were looked upon as the champions of the Church; and this, simply because principle was sacrificed to expediency, in the vain and vicious endeavour to maintain a political position that was as hollow as the wind. The day of retribution soon came; but then the mischief was done. And now Lord Derby is once more turned to for his counsel and his guidance in the hour of need. We have some confidence in Lord Derby; and the Church of England, during his former Premiership, found in him and his Cabinet a sincere though it might be a timorous friend. As Oxford's Chancellor, too, he has since manifested a deep and honest sympathy with her cause. He may not yet be the coming man; but there is, among England's statesmen, perhaps no other man who combines in his character and his qualifications so much that is needed to hold safely and successfully the helm of the State at so critical a conjuncture as the present.

THE CHURCHES OF ENGLAND AND AMERICA.

We feel constrained, even to the postponement of other important subjects of discussion, to notice again in this place the aspersions of our Canadian contemporary, *The Church*, because they betray a misapprehension, not of ourselves, but of the American Church, which it is not desirable should remain unanswered one moment longer than can be helped. One attack from the same quarter we disposed of last week. But there has since been a second; and the able and angry writer developes more and more distinctly, as he proceeds, the inveterate blinding prejudice of his whole course of perception and of action. It is not simply that we have spoken too plainly to be palatable of our beloved Mother Church, as "in her chains," but we have presumed to do so under an evident consciousness, that the Daughter Church, as without such shackles, is in an infinitely happier and more hopeful position. Why there should be any jealousy, or any envy, in such a case, we cannot imagine. No one that wishes, as a Catholic Churchman, to have a conscience void of offence, can give way, we cannot but think, to such a feeling without compunction. Besides, our own description of the Church of England is, in substance at least, endorsed by our Canadian complainant. He says, it is true, that the expression, "Our Mother Church in her chains," is not a very reverential method of speaking of the Anglo-Catholic Church. Yet he cannot deny its truth. Nay, though complaining of its use, "nevertheless we accept it," he says, "as not undescriptive of the suffering condition in which our beloved Mother, the Bride of Christ in England, is at this time placed by the tyranny, or the self-seeking timidity, of a half unchristianized Government." Then, if "not undescriptive," why not employ it? We humbly think it is most truly and forcibly descriptive of her present suffering condition. And why, therefore, should the truth be suppressed? We only wish she would boldly rattle her chains even more than she has done. Yes—*than she has done*; for not only has she been rattling them, but to this it is, in a great measure, to be attributed that she has been enabled to take the initiative for breaking her bonds asunder. She has made herself heard by the rattling of her chains, and she has asserted thereby her right to be free. Would she, think you, ever have been allowed to sit again, even for an hour, in her Convocation, if the rattling of her chains had not affrighted even "the self-seeking timidity of a half unchristianized Government?" No—indeed. So long as she was content to submit—as most of her Bishops were only too willing she should—to her thraldom,—content even to feel the iron enter into her very soul,—so long was the State insensible to her claims, and obliquitous of her rights; but no sooner did she begin to make herself heard, than her privileges came to be recognized and her prerogatives to be admitted (in theory, at least), until now she manfully, though respectfully demands to resume her rightful, constitutional position in the realm.

Our Canadian brother says—"But the conclusion which we draw from these facts is very different from that which the able editor of the *Churchman* seems to adopt." And the difference, so far as we can understand our friend, is this,—that while we as American republicans would *resist*, they as British loyalists would *submit*. But why submit to wrong? Submit to the law, by all means. This is a true republican sentiment, as well as a monarchical one. And the laws of Republican America, whenever they are constitutional, are quite as cheerfully obeyed, as are the laws of monarchical England. To taunt us as our Canadian censor does, when he says—"There is a positive law of God directly applicable,—and one which, we verily believe, it would have been well for our American friends, as a nation, had they always reverenced;—we mean that law which requires us to 'submit to every ordinance of man for the Lord's sake,' and that not only to 'the good and gentle, but also to the froward,'"—to use such a taunt, we say, at this time of day, is rather too much. Let bygones be bygones, say we. Not that we would shrink, if necessary, from going back to the past, and make good our position even there; though certainly we would rather avoid, if only for England's sake, the opening out afresh of wounds which at length are happily healing. But, to come to the present, have *we*, as Americans, no "ordinances of man" in operation to which, as Christians and as Churchmen, no less than as subjects of the United States, it is our duty to "submit to for the Lord's sake?"—ay, and that "not only to the good and gentle, but also to the froward?" Our friend must not be partial. His ways must be equal. Has he forgot the divine injunction,—"For with what measure ye mete withal, it shall be measured to you again?"

Then he applauds what he calls "the *submissive* course pursued by the Church of England under the persecutions to which, for they really amount to that, she is subjected by the State." But why should she be submissive to that which impairs her vitality, and makes her unequal to her mission? *That* can never be her duty; because it is the very way to defeat the purposes of her whole institution. Submit to the law, she must, even though *it* may shorten her cords, and shackle her in her influence. But "the *persecutions* to which she is subjected by the State" are not lawful—they are unlawful. And what we complain of—what as Catholic Churchmen we feel indignant at, is that the dignitaries of the Church of England should have for so long a time tamely submitted to an oppression which was destroying her energies, if not paralyzing her powers, and making her incapable of being the blessing she was designed to be to the people of England. Why, it was but the other day, that the Bishop of London, in a manner characteristically time-serving, told a deputation of the laity of his diocese,—"You will therefore, I trust, take measures to address Her Majesty the Queen *as temporal head of the Church!*" Such were his Lordship's ideas, under the influence of that Erastianism which he had so long tacitly sanctioned, of even *the Royal supremacy!* The Queen—that is, at present, the free-thinking Lord Palmerston, as lately it was the Presbyterian Lord Aberdeen—*temporal head of the Church*, and recognized as such by the Bishop of London! Nay, the whole Bench of Bishops, with one noble exception, about the same time, if we mistake not, actually did address her Majesty as *temporal head of the Church!* The Bishop of Exeter, leal-hearted Churchman as he is, would not stand it. *He* was not going to be a party to any "such submissive course," but with magnanimous firmness and fidelity declared to her Majesty, in his own proper person, that he "could not, without deeply wounding his own conscience, give the title of '*earthly* head of the Church' to any human being, not even to your Majesty, whom above all other human beings he, from his heart, acknowledges himself bound to honour." Nor was it necessary, as a requirement of constitutional law. For "the Clergy of England," as Mr. Palmer forcibly shows, "in acknowledging the supremacy of the King, A. D. 1531, did so, as Burnet proves, with the important proviso—'*quantum per Christi legem licet*,' which original condition is ever to be supposed in our acknowledgment of the Royal Supremacy; consequently, we give no authority to the Prince, except what is consistent with the maintenance of all those rights, liberties, jurisdictions, and spiritual powers, which the law of Christ confers on His Church." Another good authority on English ecclesiastical law (Mr. Wilberforce) says,—"The oath of supremacy affirms that no department of human affairs is exempted from the control of the civil governor; *but it does not affirm that the civil power supersedes those functions which belong to Christ's spiritual kingdom.*" And yet do her Bishops and Clergy submit to such supersession, unconstitutional, unlawful though it be; and many of them seem to love to have it so. So that it has come to this, in the language of the able ecclesiastic and jurist just quoted—that while "she claims to be the depository of a divine truth, which she has a superhuman commission to deliver, the worldly power has in reality taken possession of her frame, and gives expression to its will through her organs of utterance: she claims to be the salt of the earth, and she is in reality trodden under foot of men." Surely, then, when on the evidence of her own sons, nay, her own divines, she has been suffered to fall into so sad, so humiliating a condition, though one must needs sympathise deeply with her in such a case, one cannot but feel indignant towards those whose time-serving and perfidious policy, as dignitaries of the Church, and enjoying so extravagantly, and appropriating so worldlily her revenues, has brought her into so deplorable an Erastian condition, and still keeps her there.

Yet, according to our Canadian remonstrant, we are here, in America, quite as badly off. "The Church in the United States," he declares, "is bitterly *suffering, both in efficiency and extent of operation, for want of the funds* adequately and in sufficient numbers to support her Clergy; but has she dared the unpopularity which would result from authoritatively (and she has the power of synodical action) declaring to her people their unalterable obligation to pay to God the *tenth* of their increase for the support of His Priesthood?" But this, as respects the Church of England, is quite beside the question. Two blacks will not make one white. Neither have our republican institutions anything whatever to do with it. We have no endowments, it is true, like the Church of England. But if we had, our republic would protect us in their free enjoyment; whereas in monarchical England they are converted by the State, in innumerable cases, into a source of oppression—made the occasion and the means of a corrupt and most mischievous patronage—the great feeder, in fact, of that baneful Erastianism which is gnawing like a cankerworm at the Church's very vitals. God knows *we do* want funds adequately to support our Clergy; and here, as in England, the Church does not *authoritatively* declare to her people their obligation to pay to God the tenth of their increase. Still, *we are not in chains*. We have no State trammels—no blighting Erastianism. We want a purer, higher, holier Church spirit among our Clergy, no less than our Laity. But there are signs of its coming forth in all its force and fulness; and when it does, we shall have no State shackles to check or to pervert it.

We are taunted again with our Church's "awful exclusion of the poor from her churches;" and we are asked, "has she ventured with the authority that becometh the Bride of the King of Saints to enjoin her wealthy children to forego their earthly distinctions in their father's common house of prayer, and, there at least, to treat with a brother's respect and love the poorest member of Christ?" But here, again, what kind of an example is our Mother Church made to set us in this respect? She, with her rich endowments, has no excuse for excluding the poor. Yet is it on recent record, that until lately, in, among other places, the wealthiest parish of England's wealthy metropolis—nay, the wealthiest parish in the world—that of St. George, Hanover Square,—a district, of which it is written, "that such a collection of Christians—the nobility, the landed gentry, the rich merchants and bankers, the very highest of the aristocracy, the Legislature, and the Law, and though last not least, the *Church* and the *Crown* (for the palace of her Majesty the Queen is in the parish of St. George)—that all should thus have been dwelling here for many years, worshipping God in proprietary chapels, whence of course *the poor are altogether excluded*, and in churches where the poor are only accidentally seen, and where pew-doors cry out, '*Come not near this!*'" What, then, we ask, was the Church of England about here? Did *she* in such a fearful state of things venture to speak or act "with the authority that becometh the Bride of the King of Saints?" Alas, no! One devoted, self-sacrificing Priest of her Communion, who in God's good Providence had got a district charge in that neglected parish,—yea, neglected, although containing the town residences of several of her Prelates,—set to work and by his own zealous efforts erected, for the first time, a church for the poor, and taught them to love the Courts of God's House, and day by day to assemble and worship Him there. Yet the very Erastianism of the Church first induced and then enabled his diocesan to drive him from his post, and but for the direct interposition of Providence would in all probability have driven him altogether from her pale!

No, no, Canadian friend and brother; we are not quite so bad *as that* here in Republican America, with all our difficulties and disadvantages. And let us be thankful to God for it; and in our thankfulness let us forget not to pray, that soon may our beloved Mother Church be rid of those galling chains which make her what at present she unhappily is, though "claiming to be the salt of the earth," yet "trodden under foot of men!"

BURIAL GROUNDS AND BURIAL.

The few hints thrown out on this subject by one of our correspondents last week, are not unworthy of serious consideration. Our Church has evidently much to provide, and much to put right, in the matter of the burial of the dead. Consecration of burial places is an indispensable provision; but the first thing, of course, must be to obtain suitable places for the purpose, which, as respects our populous cities, at least, will, in most cases, it is to be feared, be no easy matter; in country places, the case is happily different. The sacred edifice has often, if not generally, its church-yard. Whether these are commonly consecrated places or not, we are unable to say. But they invariably ought to be; and there should, as our correspondent pointed out, be a regular Service for their consecration.

But in the mean time there need be no real obstacle, at any time, one would think, to the burial of the dead with that solemn ritual, *properly used*, which the Church has provided, and which has been in use in the Catholic Church, in much the same form as it is now in our hands, for probably more than a thousand years. Dr. Hook indeed says that "the Office for the Burial of the Dead, used by the English Church, corresponds in all respects with the Office of the Primitive Church, particularly as regards the Psalms, the Anthem, 'Man that is born of a woman,' etc., and the portions of Scripture appointed to be read." And our Office is the same. But this Office always had respect to *the actual burial*—that is, the committal of the body to the ground. And when we say that the ritual thus provided should be *properly* used, we mean that the portions of it appointed for this purpose, should be used *at the grave*, and not in the church. It is expressly designed for the grave—for the last solemn scene in the funeral ceremony, when the corpse is deposited in the earth—*sown* a natural body, to be *raised* a spiritual body. The Service appointed to be said in the church has reference to this; and much of it, if not meaningless, without it is carried out at the grave, at least loses its force. The *church*, let it be remembered, not the *house*. It is bad enough, because imperfect and unreal—faults which, in all religious matters, are more or less vicious—to have that portion of the Service used at the church, which belongs to the grave; but to have it at the deceased's late dwelling, instead of in the church, where religious rites are so much more solemnly and suitably performed, and where these are expressly required to be performed, is certainly, on all accounts, infinitely worse. The corpse is to be brought to the church or church-yard. Such has ever been the custom in the Christian Church. It is to be brought to the entrance of the church-yard, wherever there is such an entrance; or if not, to the church-gate. Our Rubric is—"The Minister meeting the corpse at the entrance of the church-yard, and going before it, either into the church or towards the grave, shall say or sing"—say or sing certain solemn sentences of Holy Scripture appointed for the purpose. Wheatly, remarking upon this Rubric in the English Prayer Book, with which ours is precisely similar, says "that is, (if I rightly understand the words,) if the corpse is to be buried within the church, he shall go directly thither; but if in the church-yard, he may first go to the grave." Be this however, as it may, the grave must be gone to, for the Burial Office has special reference to *the act of burial*—the interment itself. The further explanation of the same eminent commentator on the Services of the Church is thus given:—"He (that is, the Minister) begins with the words which were spoken at first by the blessed Jesus, *as he was going towards the grave* of a beloved friend, with intent to comfort a pious mourner; words so proper to the occasion, that they have been used in the Burial Offices of almost all churches whatever." Again, he points out, in another place, that if the Minister "goes into the church, it shall be *before he goes to the grave*: but only that after they are come into the church one or both of the Psalms shall be used with the Lessons that follow; and *when they come to the grave* the rest of the devotions that are to be used." Further on, however, he remarks, with reference to the Rubric being left dubious *only as to going into the church*—not to the grave, for this at any rate will admit of no doubt—that his opinion is, "that if the Minister go directly into the church, *the grave being there*, he should use the Psalms and Lesson before the burial; but *if the grave be without the church*, he may first go thither *to bury the corpse*, and then afterwards, to prevent any inconveniency from the air, proceed to the church itself, to use the Psalms and Lesson, according to the Rubric in the first Common Prayer." So that whatever else be done, or not done, the Service at the grave is indispensable.

But a moment's reflection must force upon every one the conviction of its propriety, not to say its necessity. "When the body," says Wheatly again, "is stript of all but its grave attire, and is just going to be put into the ground, it is most like to make the deepest impression upon us, and to strike us with the most serious apprehensions of our mortality. This happy opportunity the Church is unwilling to lose; and therefore, whilst we are in such good dispositions of mind, she presents us with a noble strain of devotion, consisting of a meditation on the shortness, and misery, and uncertainty of life, together with an acknowledgment of our dependence on God, whom yet we have disobliged and offended with our sins." Then he comes to the climax, which only at the grave-side can have its due force and effect, if any force and effect at all. "Next after this," he continues, "follows the solemn *interment*: immediately before which the Gentiles took their leave of their deceased friends, by bidding them *Farewell for ever*. And the ancient Christians used to give a parting kiss of charity, *just as the body was about to be put into the grave*, to declare their affection, and evidence that he died in the unity and peace of the Church, a custom still retained in the Greek Church, and in the northern parts of England."

It needs, indeed, but a glance at the words themselves of our Service, to be convinced that *only at the grave* can they have any due significance. The Rubric itself settles the whole question. It is this—"*When they come to the grave, while the corpse is made ready to be laid into the earth, then shall be sung or said.*" And very solemn it is to sing that beautiful anthem there which the Church has provided, and which for so many centuries has been sung on such occasions. Then, again, the following Rubric,—"*Then while the earth shall be cast upon the body by some standing by, the Minister shall say.*" And what he has now to say cannot, in fact, without destroying its whole meaning, or marring its whole purpose, be said anywhere but at the grave. "We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust"—the casting of the earth on the body at the time being, we repeat, essential to the sense and meaning of the words, and the sincerity and reality of the act. They amount to a sham without it. Anywhere but at the grave, in the very act of committing the body to the ground, to use such words is unreal, is a pretence, is an idle make-believe; and surely these are profanations too shocking to be perpetrated in any religious Service, but which are especially revolting on such an occasion.

Besides, there is a religious significancy in it all which ought not to be nullified. The very heathen esteemed it an act of piety to cast earth upon the body at burial; and Christians in adopting it have sanctified its meaning. In the Greek Church, we believe to this day, it is considered so important, that it is done by the hand of the Priest himself. Horace was not above regarding it with respect, if not with reverence, when in the First Book of his Odes he describes the sexton as "giving three casts of earth upon the body or coffin, whilst the Priest pronounces the solemn form which explains the ceremony, viz., *Earth to earth, ashes to ashes, dust to dust.*"

We may probably have gone into this with unnecessary pains. The case is so self-evident, that only at the grave can such a Service as that for the Burial of the Dead be really appropriate, that many may think it needs no particular explaining. And so, in fact, think we. But why, then, is it not invariably observed? Why is that done in private houses, or even in church, which it is so palpably necessary to do at the grave-side? Why is that which on every account should be done as a solemn reality, made a profane pretence, and a sorry sham?

"Oh, bury me, then, in the green churchyard,
As my old forefathers rest,
Nor lay me in cold Necropolis,
'*Mid many a grave unblest!*"

So says a laureate of our own Church; and the song is one which her sons and daughters have adopted and placed among their dearest *household words*. But why, then, O why, are their own graves unblest, even when they are *not* "in cold Necropolis," but "in the green churchyard?" We cannot understand it.

"PERSONAL COMFORT IN CHURCH."

Such is the caption of an article in the *Calendar*, designed as a vindication of the reverend editor's approval of the irreverent, though fashionable practice of fanning in the Public Worship of Almighty God in His Holy Temple,—God who has commanded us to "reverence His Sanctuary," and of whom the congregation is constantly reminded, at the very opening of Divine Service in our Churches, "The Lord is in His Holy Temple, let all the earth keep silence before Him!"—precepts, however, divine though they be, which are yet, according to the Reverend Doctor of the *Calendar*, to yield to the maintenance, forsooth, of "personal comfort," or, to state the fact more clearly, of self-indulgence!

> "It is sometimes a matter of question," he says, "how far it is lawful for us to consult personal comfort in public worship. Though there may be extreme views in either direction, it seems to us a plain dictate of common sense, that we may consult our comfort in church, so far as can be done without conflicting with the act or the spirit of devotion. Whatever hinders devotion, is of necessity improper and unlawful. It was upon this principle that we concluded that the silent, quiet 'use of the fan in church' might be allowed. This view, however, does not commend itself to the approval of our brother of the *Churchman*."

And then he proceeds to quote our objection and remonstrance—suspiciously omitting, however, this significant sentence—"But then he must be *real;* he must give a *reality*, too, to those solemn declarations of Holy Writ, 'Reverence My Sanctuary,' 'The Lord is in His Holy Temple, let all the earth keep silence before Him.'" We say, he *suspiciously* omits this, because it contains the very condition without which there can be no satisfaction in arguing such a question—the condition of *reality*. For if there be no meaning in such declarations—if they are all "mere poetry"—if it is all a sham to pretend that God is in the midst of us when we go "into His Courts"—if it is all a mockery to act as though we were in His more immediate presence—and if the idea of such a thing as a "Throne of Grace" is altogether a piece of idle imagination, then there is an end of the whole question. Only, in that case, some of the most awe-inspiring affirmations of Holy Scripture are, if not fabulous, yet explained away, and a door is opened for making the Word of God of none effect, the ultimate result of which it is fearful to contemplate.

But if we are not so to think of Holy Writ—and God forbid that we should be allowed to do anything so blasphemous—then so far from its being "sometimes a matter of question how far it is lawful to consult *personal comfort* in Public Worship," such a question can really never arise at all; because such self-indulgence is, on such an occasion, quite unworthy of any consideration whatever. Where does the Reverend Doctor, we should like to know, find any countenance to such a thought in God's Holy Word? Where, in either the Old or the New Testament, is such a thing as "personal comfort" in God's service, or His worship, even hinted at in the slightest degree? On the contrary, is not every allusion to Him, as the object of our service and worship, and to His Sanctuary as its appointed place, and to His presence as an awful presence, and to our duty as one of humble, lowly, reverential, and self-sacrificing devotion—such as to exclude all thought of "personal comfort?" Are we not told, that "Glory and worship are before Him—power and honour are in His Sanctuary"—(Psalm xvi. 6)—that "God is greatly to be feared in the Assembly of His Saints." (Psalm lxxxix. 7.) Has not God Himself vouchsafed to assure us, that though it is He "whom the Heaven of heavens cannot contain," (Acts vii. 48,) he will yet "indeed dwell upon the earth," (1 Kings viii. 77,) having actually enjoined, "Let them make Me a Sanctuary that I may dwell among them," (Exodus xxv. 8,)—and solemnly declared, "In all places where I record My Name will I come unto thee, and I will bless thee," (Exodus xx. 24,)—"There will I meet thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel?" (Exodus xxv. 22.)

Then, again, as to the conduct of those who go into such holy places, and into so awful a presence: was it not the exclamation of the patriarch Jacob, "How dreadful is this place: this is none other than the House of God!" And did not God Himself testify to its awfulness and dread when He declared to His servant Moses, (Genesis xxxiii. 17,) "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground?" (Exodus iii. 5.) And is it not there that we are to "worship the Lord in the beauty of holiness" (Psalm xcvi. 9)—to "worship and fall down and kneel before the Lord our Maker" (Psalm xcv. 6)—that there, in His awful presence, "we may serve God acceptably, with reverence and godly fear," (Hebr. xii. 28,) remembering that of the place where we are it is further avouched in His own Holy Word, "This is none other than the House of God, and this is the gate of Heaven!" (Gen. xxviii. 17.) And, in addition to all this, having our Lord and Saviour's own most gracious assurance, "where two or three are gathered together in My Name, there am I in the midst of them," (Matt. xviii. 20,)—surely, surely we are bound by the most sacred ties to conduct ourselves so humbly, reverently, and devoutly, as to make all consideration of "personal comfort" sink into utter insignificance!

"Worship at His footstool, for He is holy!" (Ps. xcix. 5.) And can one do so, while dangling a fan,—if even it were simply for "personal comfort"—that is, as an enjoyment, as a luxury; although too often it is a mere ostentatious display, or idle recreation? Addison tells us, that "there is an infinite variety of motions to be made use of in the flutter of a fan. There is the angry flutter, the modest flutter, the timorous flutter, the confused flutter, the merry flutter, and the amorous flutter. Not to be tedious, there is scarce any emotion in mind which does not produce a suitable agitation in the fan; insomuch, that, if I only see the fan of a disciplined lady, I know very well whether she laughs, frowns, or blushes." We need not take this quite literally in all cases at church, though in some, alas! it is to be feared we may, seeing to what antics the fan is applied in some of our more fashionable city congregations.

"So shall each passion by the fan be seen,
From fiery anger to the sullen spleen!"

Thus, again, says Gay; though when he declared—

"The fan shall flutter in all female hands"—

he little thought that the time would come when this "flutter" would prevail, not only at the play or the opera, but even in the House of God!

O, is it not dreadful to have to connect such a thing, so full of all that is not only frivolous but mischievous, with a scene and subject so solemn as the Temple and the Worship of Almighty God! As our Saviour said to His sleepy disciples in the Garden of Gethsemane, "Could ye not watch with Me one hour?" might not His ministering servants declare to the heedless and self-indulging worshippers (?) who are playing their fans even in the very face of the Lord their God, "Could ye not exercise a little self-denial for one hour, in so holy a place, and on so solemn an occasion? Could ye not for even one hour forego this indulgence, so unbecoming in the awful presence of your Maker and your Judge—Him whose unworthy servants you have come to acknowledge that ye are, and to cry unto Him, 'Spare us, good Lord, spare thy people'—Him in whose awful presence the very angels veil their faces, and 'fall before the throne on their faces, and worship God!" (Rev. vii. 11.)

Could any one, ignorant of their object, after witnessing one of such *fanning* congregations, suppose that they were assembled as "miserable sinners," which they yet pretend that they are, to seek for pardon and peace at the hands of the Almighty, whose anger they have provoked? Have they the slightest appearance of worshippers—of miserable sinners, striving with prayer and supplication to be reconciled to an offended God? "Yet such sights may every day be seen. Will it, then, be thought that the writer has too strongly reflected upon this bad habit, so unbefitting a holy place, and a congregation of Christians? Might he not borrow the language of the Prophet, 'Rise up, ye men and women that are at ease,' lay aside your unhallowed indifference,

'And make yourselves all reverence and fear?'

Can sinful dust and ashes boldly persist in such gross irreverence, and before Him 'in whose sight the very heavens are not clean?' Before that 'Holy, Holy, Holy, Lord God Almighty,' to whom 'blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might,' are ascribed by all the angels who fall on their faces before the throne. How different," adds the pious writer whose words we are quoting, "is our conduct in the palace and presence of an earthly monarch! What respect and deference! what silence and attention would be there observed! Why, then, is not equal, nay, far greater reverence shown in the Temple of the King of kings? 'Worship at His footstool, for He is holy.' Bear in mind the awful declaration, 'Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.'"[*]

"*Personal comfort*," indeed! How utterly miserable does not such an idea appear, when brought into comparison with thoughts, in all respects so "holy, just and good," yea, and so sober, as these! Why, so little was an idea so profane, in connection with what is so solemn, entertained by Christian worshippers in primitive and purer times, that *their* only postures were those of standing and kneeling. "*Sitting*," says Dr. Hook, "is *allowed* in the Church at the reading of the Lessons at Morning and Evening Prayer, and also at the Epistle in the Communion Service, but at no other time except during the sermon. *Even thus*," he adds, "*we have somewhat relaxed the rule of the primitive Church, in which the people stood even to hear sermons.*" What would our "personal comfort" purveyors say to this? But it was unquestionably so in an age when self-indulgence and sloth were, as they deserved to be, looked upon as offensive to the Majesty of God in His Sanctuary, which is to be reverenced, and in His worship, which must be holy. "*Sitting*," let alone *fanning*, we find it stated by Bingham also, "was never allowed by the ancients, as an ordinary posture of devotion. *Standing* was the general observation of the whole Church on the Lord's Day, and the whole fifty days between Easter and Pentecost in memory of our Saviour's resurrection. This custom may be traced as high as Irenæus, who derives it from Apostolical authority. Contrast this with what even a Reverend Doctor does not scruple to tell us "personal comfort" now-a days actually requires; and may we not exclaim, *O tempora, O mores!* There is no excuse for it here in America that there might not have been in Asia or in Europe. The climate of Judea was quite as sultry as that of this continent—more so, indeed, than that of these Northern States. But the fact is, this is a mere pretext; for we find the fan in use in our churches at Christmas, when even "personal comfort" cannot be pleaded in apology for the gross irreverence.

"Look at that smart lady fanning herself," as was well remarked in an extract on behaviour in Church, we lately transferred to our columns, "sitting in the corner of her pew, as though she thought it was a very proper thing to show oneself in Church, and set a good example: she says she is a miserable sinner, and undoubtedly she speaks the truth, but she scarcely seems sensible of the degree of truth which there is in her words."[†] But whom have such "miserable sinners" to blame for it all, if their very spiritual pastors complacently assure them, that every thing in devotion must give way to their "personal comfort!"

It is these "personal comfort" considerations, we may depend upon it, that constitute the greatest banes of our Church; and when we find a clergyman giving way to them, what are we to think? What is to become of us, if such a spirit be indulged, it were indeed most melancholy to contemplate. For it is a spirit of sacrifice that the times imperatively require in the Church, of both Laity and Clergy, not of self-indulgence. Christ Himself calls upon us, in the midst of such a generation, to "deny ourselves, and take up our cross, and follow Him." The pastors of His Church must at least have *their* loins girded, and think not for a moment of "personal comfort" when the battle is to be fought "against sin, the world, and the devil." Their warning voice ought rather to echo the words of the saintly Herbert—

"Christ purged His temple; so must thou thy heart.
All worldly thoughts are but thieves met together
To couzin thee. Look to thy actions well;
For churches either are our heaven or hell."

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[*] Markland "On the Reverence due to Holy Places."

[†] The Rev. Harvey Goodwin's Guide to the Parish Church.

THOUGHTS ON CURRENT EVENTS.

We cannot avoid occasionally directing our thoughts to the affairs of our venerable mother, the Church of England. The recent intelligence respecting her is upon the whole gratifying. That the present administration is not friendly to her is too certain. But its weakness is such that it cannot venture to disoblige any one, and seems rather disposed to court the Church, more, we doubt, out of fear than love. Her great enemy, Lord John Russell, seems likely to have enough to do to take care of himself, and Lord Palmerston is not, on the whole, in a very much better condition. We recently adverted to the excellent Report of the Commissioners for Cathedrals, and its wise suggestion of twelve new Bishoprics. It seems that the Ministry are willing at once to commence with four. The *Morning Chronicle*, which is now in violent opposition to the administration, and not very sound upon Church matters, contains, nevertheless, an excellent leading article in which it contends for an increase of the number of Bishops upon very sound Church principles. It, however, goes much farther than the report of the Commission, as, indeed, its principles carry it. It seeks for an order of Bishops of a lower social position than those which now exist. This, too, on the highest possible grounds, that the work of a Bishop can only be properly performed in a small diocese, and that small dioceses involve small Episcopal incomes, which, again, are incompatible with the rank of the peerage.

The probable increase in the number of Bishops seems to us likely to promote the good of the Church in various ways. The most obvious is the direct one of increasing the number of Episcopal offices which it will be possible to perform, and the extent of Episcopal supervision which it will be possible to afford. An indirect one grows out of the arbitrary and somewhat absurd rule which has been established, that the number of Bishops in the House of Lords is never to be increased. Under that rule there is now always one English Bishop who does not sit in the House of Lords. The proposed addition will give five, and should the views of the Commission on the Cathedrals be carried into effect, the number will be increased to thirteen. This will have a tendency to break up the connection, which now exists in the English mind, between the Peerage and the Episcopate, and so remove a great barrier, which now obstructs the way to small dioceses and the efficient performance of Episcopal functions.

From whatever causes the present tendencies of the administration towards the Church may be attributed, they are rendered particularly important by the recent wise proceedings in the Convocation of the Province of Canterbury. Our readers will recollect that at the session of that body, which took place a few months since, several committees reported on several subjects, all or most of which were laid over for further consideration. Among these reports was one on the subject of the improvement of the constitution of the Lower House. The objections to the present constitution of that House, considered as a body representing the Clergy, are twofold. The first is, that it represents only the beneficed Clergy, no person not an incumbent being entitled to vote for a proctor, or representative. The other, that the parochial Clergy had not an adequate representation in the House, their proctors being greatly outnumbered by the dignitaries, even treating the proctors of the cathedrals as representing the parochial Clergy, which they do not. The report suggested the propriety of removing the first of these evils altogether, by giving to every licensed curate a vote, and of mitigating the latter by increasing the number of the proctors of the parochial Clergy from two to each diocese to one from each archdeaconry, thus nearly or quite doubling their number. This would still leave the dignitaries in the majority, since they would only equal the number of the archdeacons, leaving the deans and the cathedral proctors to constitute a very considerable majority in the House. Moderate as the proposed reform was, it was not at that time, we believe as late as February in the present year, thought proper to pass it, and the Upper House deliberately resolved that it was inexpedient to address the Crown on the subject.

Since then, however, the hopes of the leading members of both Houses have advanced, and it has been determined in both, by considerable majorities, to address the Queen for her license to frame a canon, or constitution in the ecclesiastical sense, altering the constitution, in a political sense, of the Lower House. The enemies of synodal action will, of course, object to this, that there is no need to change the Constitution of Convocation if it is not to act, and that it ought not to be permitted to act. On the other hand, it is said that the Convocation, although it cannot act, can deliberate, as is shown by its actual deliberations, and that therefore it is wise to take care that it be so constructed, that its deliberations shall be entitled to confidence.

In the Lower House itself, the chief opposition to the address came from those who thought it did not go far enough. One great objection was, that it said nothing about the introduction of the Lay element. There is no one who is more thoroughly convinced of the necessity of the introduction of the Lay element into synodal bodies than ourselves. But it is clear that the public opinion of the English Clergy is not yet ripe for such a step, and it would therefore have been unwise to have mixed this as yet debatable question with the practical reforms, about which there could hardly be much disagreement. Moreover, it is now complained that the House does not fairly represent the Clerical element, and the proposed measure proceeds upon that idea. It is then necessary that that objection should be removed before the important step of introducing a new element should be taken. The Convocation movement has hitherto gone on successfully because it has been conducted prudently. Many changes are desirable in themselves, and will one day be obtainable, which now cannot be obtained; while an attempt to grant them would not only put them in hazard, but also other things which are now attainable. We believe that the day is not distant, when there will be an active Convocation in England containing a Lay element, but many things must first be done. In doing them, there can be no wiser rule than *Festina lente*.

Baltimore, July 30, 1855. H. D. E.

NOTES AND COMMENTS.

APOSTACY.—A writer in the *Southern Churchman* says:—"Looking over the Epistles of St. Paul to Timothy and Titus, I was struck with the number and variety of the causes of Apostacy there mentioned. I thought a simple enumeration of them might prove useful as a sort of 'Tract for the Times,' especially for Ministers, as their dangers are chiefly spoken of." And then he proceeds to give as follows—adding to each a few words of exposition and application, which we omit, because they are, some of them at least, of questionable appositeness:—

1 Tim. i. 19.—"Putting away a good conscience."
1 Tim. iii. 16.—"Being lifted up with pride."
1 Tim. iv. 1.—"Giving heed to seducing spirits and doctrines of devils—who speak lies in hypocrisy, who forbid marriage and enjoin abstinence from meats."
1 Tim. vi. 10.—"The love of money."
1 Tim. vi. 21.—"Becoming Sciolists in Science, falsely so called."
2 Tim. ii. 14.—"Ministers striving about words to no profit"—"subvert the hearers."
Titus i. 10.—Unruly and vain talkers and deceivers subvert whole families."
Titus i. 13.—"Want of sharp rebukes from their Bishops and other ministers"—encourage unsoundness in the faith throughout their congregations.
Titus i. 14.—"Jewish fables and commandments of men" turn men from the truth.

Now we have nothing to say against the bringing forward of such texts for such a purpose. But what they have suggested to us is this, that they discover much more apostacy (in spirit) among us, than probably he who has adduced them had himself any notion of. For it is clear, that it is not confined to a formal renunciation of our religion by our words, but extends to our actions also—that, as well as apostacy in the *letter*, there may, without the letter, be apostacy in the *spirit*. How many are there who virtually renounce the distinctive principles of the Church, which they have solemnly vowed that they hold—how many fall away from her distinctive doctrine—how many repudiate her discipline, and thereby betray a spirit of apostacy; yet remain, nominally at least, within her pale, and even minister at her altar! Yes, minister at her altar, yet denying in their heart all the while the very doctrines which are embodied in that altar's ordinances, and which are essential to their reality! If ever there be any "putting away a good conscience," it must be in such unhappy cases. And such ministers it is who "encourage unsoundness of faith throughout their congregations;" and thus become the causes of apostacy (at heart) in others, as well as being at heart apostates themselves.

SCHISMATICAL DEVICE FOR THE EXTIRPATION OF SCHISM.—It may astonish our readers to hear of such a thing; but it is nevertheless true. And that we may not be suspected of prejudice or partiality in the case, we submit it in the words of a Sectarian journal in our own city. The *Evangelist* of last week thus details it:—

> It is known to most men that, for long centuries past, one of the greatest evils in the Church of Christ has been *Sectarianism*. Precisely what that is, so far as the outward development is concerned, all have not been agreed. But the real *ism*—the essential spirit of the thing—all have united in condemning. And all have agreed in saying, that fully to extirpate the evil, would be one of the loftiest spiritual consummations—a consummation
>
> —"quite on the verge of heaven."
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> If one could hope there was any sincerity in this, there might be a chance. But the life and labours of the writer give a practical contradiction to it. However, let us hear him on. After, in an ill-timed serio-comic tone, alluding to the religious means, both mistaken and right, which he thinks have been held out for rescuing Christianity from "its unhappy divisions," he proceeds to say,—
>
> It has been reserved, however, for our sagacious neighbour, the *Independent*—with some slight aid, possibly, from like-minded collaborators—to devise and set forth the grand panacea. Sectarianism must be put down—can be put down; and the method has been promulgated. It is simply this—the more remarkable for its very simplicity—*that all the world become Congregational!*

Now if it had been, "*that all the world become Catholic*," we dare say there would have been quite as emphatic an exclamation of amazement. And yet it must be so, ere it can be said with truth, that "the knowledge of the Lord *doth* cover the earth, as the waters cover the sea," and "the kingdoms of this world are become the kingdoms of the Lord and of His Christ." There must be "One Fold under One Shepherd." Congregationalism can never be that One Fold, because it is Congregationalism, and is cut off from that "One Body," which Christians must become. But Presbyterianism, and all the rest of the isms, are in the same condemnation. And they must some day unite,—not, however, by one swallowing up the other, but by all of them surrendering to that "One Lord, One Faith, One Baptism," through which all are made members of *His One Glorious Body*.

"THE SINFULNESS OF FANS."—Such is the heading of an article in the *Presbyterian* in favour of the irreverent habit of fanning in Divine Worship. We do not expect any ideas of reverence from that quarter; and, perhaps, if there was nothing more irreverent done there than fanning, things would not be so bad. Yet we cannot but think, that until they can approach with some degree of seriousness, such a question as the sinfulness of the fashionable habits of worldly people in the House of God, they had better, for their own sakes, let it alone. "*Fools make a mock at sin.*" Yet is it an awful thing to do. The *Presbyterian* quotes some recent remarks of ours upon the subject, but significantly omits the following expressions:—"But then he must be real; he must give a reality, too, to those solemn declarations of Holy Writ, 'Reverence my Sanctuary,' 'The Lord is in His Holy Temple, let all the earth keep silence before Him.'" Well may a defender of the profanations of the fan fight shy of such solemn words!

THE CHURCH IN THE CAMP.—Under this title we had lately occasion to notice the adoption of the Daily Service of the Church by the military encamped upon Cleveland Heights. We are gratified that our remarks should have been so extensively copied into the secular journals, though we cannot but consider it somewhat unfair that the term "the Church" should have been struck out for another less significant and emphatic, and especially in an instance in which its use was so strictly appropriate. Its unity of action, its fixedness of purpose, its very outward organization, is much in favour of its fitness to advance the religious movement in the army. Its influence elsewhere proceeding visibly, systematically, and irresistibly, cannot but affect the mass of the military profession. It was with reason we gave prominence to the incident transpiring on Cleveland Heights—the voluntary adoption of the Church's services—as the profession has commonly been slandered for its alleged hostility to religion, which might probably be better resolved into the undefined idea shadowed out of it by various of the Sects, who take it up merely as an agitating principle. Religion truly set forth is not the mere adoption of a creed, not only teaches submission to authority, but the highest principle of subordination, tolerating no wrong, and glossing over no defalcation of principle. Military law is favourable to the adoption of religious principles in this, that drunkenness, and other derelictions of duty, are treated as moral offences. Yet all experience belies the supposition that fear of punishment will deter from a moral offence. *Colburn's United Service Magazine*, in treating of the condition of the army, remarks:

> The only machinery whereby military law can in any way be brought to bear upon the mass is through the Church. If the propagation of Christianity be necessary for the mass of the nation, it is especially so for the army. Christianity is the only religion which inculcates morality. She alone developed and arranged a practical moral code. She alone can identify herself with the Articles of War in the lofty tone they assume as regards morality; and consequently the only men who, strictly speaking, can be called soldiers are Christians. It is not merely the avoidance of the crimes of drunkenness and disobedience to authority which is required of the Army statute law, it is the enforcement of it upon others.

The case may thus be put. We take up a standard immeasurably above the civil law, and yet, in the absence of any setting forth of religious principle, repudiate the very bulwark of the civil law, and those moral influences which repress moral offences. We incline to believe that the vast majority of the men, both in the regular army, the navy, and the militia, have been blessed with a religious education, and in view of the plea of absence of religious teaching which will be urged at the great day of account, the Church should not be silent—her chaplains should work with redoubled energy, and every proper means should be taken—these involving the acquiescence, in each case, of the chief military authority, to introduce, after the example set amid the soldiers on Cleveland Heights, "the Church in the Camp."

"CLERICAL EDITORSHIP."—The *Banner of the Cross*, in introducing a very weak article in defence of this perversion of the ministerial office, takes occasion to allude to us in the following *Christian* terms:—

> There is a certain weekly paper of the Church, edited at present by a recently imported, conceited and pragmatical English layman, who seizes every opportunity to vent his insolent spleen upon the *clerical* editorial corps.

Now, there is a waspishness in this single sentence, so completely at variance with that spirit which should pervade the mind of one who, in the sight of God, has solemnly pledged his troth, that "the Lord being his helper," he will "be diligent to prove and fashion himself, according to the fashion of Christ, to make himself, so much as lieth in him, *a wholesome example and pattern* to the flock of Christ,"—there is in it, we say, a rancorous, a venomous feeling so disgraceful to the clerical character, that did "clerical editorship" do nothing more than expose clergymen to such unseemly betrayals of spleen and mortification, it ought not to be tolerated in the Church. But though insensible to this, the Clerical Editor of the *Banner*, in the very same page of the very same number of his paper, from which this sad exhibition of unchristian temper is taken, gives a paragraph which ought to settle, one would think, the whole question at issue: it is this:—

> AN EDITOR'S LIFE.—A gentleman of distinguished attainments who formerly conducted a weekly paper with much ability and success, but who is now travelling in Europe, writes to a friend in this country, who has recently assumed the charge of a daily paper, as follows:—
>
> "You must live in and for the paper. There is no escape from this voluntary and yet life-long slavery. For now nearly ten years I have known the willing, voluntary, unbroken service which the true servant of a free press must render. *My weekly charge has been more than I can bear; and often like the slave described with such pathetic eloquence by Job, I have "longed for the shadow" which tells the hour of rest.* Feeling thus *with respect to the weekly press*, how can I but fear for you, my brother, my friend, when you bind yourself in six-fold bonds? How little does the majority of readers of newspapers know of the expenditure of thought, of the labour of the head, and brain, and hands, which goes to make up that which ministers to their highest wants! And also, how many truths, thought out with brain throes, pass unnoted, unobserved, even if not received with relentless hostility! Nevertheless, the true man must work, and work, too, in the martyr-spirit; contented even with the thought that his mere relics, when he has laid down in the dust, will constitute a kind of superstructure and basement, upon which the glorious and eternal temple of truth shall stand.

It is the Clerical Editor of the *Banner*, be it remembered, that has furnished this to our hands; and we have only to put it to the reasonable and honest mind of any Churchman, lay or clerical—or, indeed, of any man of common sense, to say, if such an occupation, if such a life, can possibly be consistent with the discharge, in their most ordinary fidelity, of the duties of a pastor? The Reverend Doctor who can reconcile it to his conscience to devote to such a work the time and talents which he solemnly declared at his Ordination that he thought in his heart he was truly called by the Holy Ghost to devote to quite another office, that, namely, of "the Order and Ministry of Priesthood," has, we understand, a people committed to his special pastoral charge in an important district in Philadelphia, a city where for the work of the Church's ministry, even among "the masses," there is quite as much to do as here in New York. Can any one do this work, then, or any portion of it, with due efficiency, who has "a weekly charge" of another, and an anomalous kind, voluntarily imposed upon himself, which, through the extract he quotes, he leads his readers to infer is "more than he can bear?" Why, such an one stands convicted on his own tacit admission. We have no wish to retaliate, as we might do, upon our reverend yet most irate contemporary. But we cannot help reflecting upon the awfulness of that remark of Him to whose undivided and undistracted service he has, by His Holy Orders, committed himself—a remark which occurs in one of the portions of Scripture read in the Ordination Service, about "him that is an hireling and not the shepherd;" which, taken in connection with the other appointed Gospel on that solemn occasion, in which it is said, that "the harvest truly is plenteous, but the labourers are few," has indeed, in such a case as this, a powerful significancy. One's greatest wonder is, that the Bishop can tolerate it

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THE REV. J. F. YOUNG, late of Natchez, Mississippi, has been appointed by the Corporation of Trinity Church one of its Assistant Ministers, and has already entered upon the duties of his office.

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TRUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.—*Tillotson*.

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LITERATURE.

History of the Protestant Episcopal Church, in the County of Westchester, from its Foundation, A. D. 1693, to A. D. 1853. By ROBERT BOLTON, A. M., Author of the "History of Westchester County," a Member of the Protestant Episcopal, New York, and Georgia Historical Societies. New York: Stanford & Swords, Publishers.

This is a most interesting and valuable contribution to the historical literature of the American Church; for although it relates more immediately to the Church in one of her localities in this land, it yet of necessity embraces so much that concerns the first planting of her principles and the first establishing of her organization, that it is in one respect her early history among us. For the Church in Westchester County had the common origin of all the rest—it sprung from our Mother Church of England: it was planted by her, and fostered through her care, and has risen to her present position on her foundation. There, as elsewhere, it is shown, a deplorable state of things had grown up under Non-Episcopal, that is, Sectarian ministrations, so that there arose an actual "*necessity* for introducing the Church, which has always proved herself a sure bulwark against error." The first settlement of Westchester was begun in 1642; and we read that "for the encouragement of settlers, Richard Nicolls, the first English Governor, published an instrument in which he declared 'that in all territories of his Royal Highness, liberty of conscience is allowed, provided such liberty is not converted into licentiousness, or the disturbance of others in the exercise of the Protestant Religion.' The Charter of Privileges granted by the Duke of York to the inhabitants of New York, confirmed 'the respective Christian Churches, now in practice within the City of New York, Long Island, and the other places of this province, that they shall be held and reputed as privileged churches, and enjoy their former liberty of their religions in divine worship and church discipline.'" This was giving the Sects a fair chance: it was complete religious liberty. Yet it did not answer at all; and in about twenty years it was found requisite to enact the following ordinance,—"Whereas the public worship of God is much discredited, for the want of painful and able ministers to instruct the people in the true religion, and for want of convenient places capable to receive any assembly of people in a decent manner, for celebrating God's holy ordinances, *ordered*, that a *church* shall be built in the most convenient part of each parish, capable to receive and accommodate two hundred persons. To prevent scandalous and ignorant pretenders to the Ministry, from intruding themselves as teachers, no minister shall be admitted to officiate within the Government, but such as shall produce testimonials to the Governor that he received ordination, either from some Protestant Bishop or Ministers within some part of his Majesty's dominions, or the dominions of any foreign prince of the reformed religion; upon which testimonials the Governor shall induct the said minister into the parish that shall make presentation of him." This affords a pretty significant indication of what Sectarianism had been able to do for them. In twice twenty years more, even with one twenty years' operation of that ordinance, the state of things had not improved; nor did the laws of the Provincial Assembly for the next twenty years take heed of it. For Col. Heathcote, writing to the Society for the Propagation of the Gospel in 1704, says, "When I first arrived in the Province, (A. D. 1692) I found it (Westchester) the most rude and heathenish country I ever saw in my whole life, which called themselves Christians; there being not so much as the least marks or footsteps of religion of any sort; Sundays being the only time set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness that it was intolerable, and having then the command of the militia, I sent an order to all the captains requiring them to call their men under arms, and to acquaint them that in case they would not in every town agree among themselves to appoint readers, and pass the Sabbath in the best manner they could, till such times as they could be better provided, that they should, every Sunday, call their companies under arms, and spend the day in exercise, whereupon it was unanimously agreed on through the country to make choice of readers, which they accordingly did, and continued in those methods some time."

The only ministers who really had anything of *orders*, even in name, were Presbyterians and Independents. But it is recorded, that "many of them had no orders at all, but set up for themselves, on their own head and authority." Thus, as Mr. Bolton observes, "liberty was converted into licentiousness, for men pretending to be Ministers of the Gospel officiated without qualifying themselves according to the Act of Toleration, under a notion that the law of England relating to religion did not extend to the Plantations. What wonder then," says our historian, "that vice of every kind prevailed in spite of Governor's proclamations, military orders, and judicial acts. It is very apparent, too, that up to this period, but little good had been effected by Non-Episcopal ministrations, for Col. Heathcote, writing to the Secretary of the Venerable Society, in 1705, says:—'I dare aver that there is not a much greater necessity of having the Christian Religion in its true light preached anywhere than amongst them. Many, if not the greatest number of them, being little better than in a state of heathenism; having never been baptized nor admitted to the Communion.'"

The introduction of the Church, as the only real antidote to all this evil, was first earnestly set about by Col. Fletcher, as Governor of the Province. But it was violently opposed by a majority of the Provincial Assembly. The determination of the Governor, however, at length induced the House to yield; and a Bill was brought in "for settling the Ministry, and raising a maintenance for them;" and in 1711 it was, after great difficulty, arranged. The Preamble of the Bill was of itself the strong argument for its pressing necessity,—"Whereas, profaneness and licentiousness hath of late overpowered this province; for want of a settled ministry throughout the same: to the end that the same may be removed, and the ordinances of God duly administered, be it enacted, &c." This act took effect in 1702; and in the same year the Venerable Society for the Propagation of the Gospel commenced its labours here. "No sooner, it seems," observes our historian, "were tidings received here that the Society for the Propagation of the Gospel had been chartered, than the country towns of this Province applied for assistance; and we are told that the inhabitants of *Westchester*, in particular, were very pressing for a minister: that earnest memorials were sent from the inhabitants of *New Rochelle*, from those of Jamaica and Hempstead, towns on Long Island; from Staten Island, and from *Rye;* that their desires were complied with, and missionaries sent to those places." By these means, then, the Church got a footing. The Venerable Society aforesaid sent missionaries, and their work prospered. But in a little while there was grievously found the want of a Bishop—"to visit all the churches," as they are recorded to have said at the time, "to ordain some, confirm others, and bless all." There was a loud, yet a vain demand for one. And "in this call for a Bishop," Mr. Bolton tells us, "the Laity co-operated with the Clergy, for Colonel Morris writing to the Society, concerning the state of the Church in New York and the Jerseys, about the end of the year 1707, says:—'The want of a Bishop, and the exorbitant power of the several Governors of the Plantations, are great hindrances to the propagation of the Gospel.'" It was reiterated again and again, but to no purpose. The British Government systematically turned a deaf ear to their cry. "The call, however, for a Bishop," we are told, "was not unheard by the Society, but by the worldly policy, as blind as it was unchristian, of the State and statesmen who overruled it, and who left it, for more than a hundred years, unaided and unsupported, to individual exertion." Then it was that Sectarianism again put out its horns. There was a strong manifestation from that quarter against it, which not improbably had something to do in deterring the Home Government. "The enemies of the Church," says the historian, "at this time, to arrest her progress and prevent a Bishop's being sent, commenced a furious attack upon her worship and discipline." And as an illustration of their machinations, he gives the following from Dr. Chapin:—"When the Episcopal controversy commenced, the Congregationalists of New England called themselves Presbyterians, and insisted that the Presbyterian form of the Ministry was an original divine institution of perpetual and binding obligation, and from which it was *schism* to separate. The first publication in this country, which called the fact in question, so far as we know, was by a layman of Boston (1723,) for which he was indicted as a libel on the government. From this time the Episcopal controversy was carried on with great vigour for nearly twenty years (1723 to 1739) by Dickinson, Foxcroft, Graham and Wigglesworth on the Presbyterian side, and by Johnson and Beach on the Episcopal side; and the evidence to be derived from Scripture, Antiquity and the Reformation was pretty thoroughly scanned. The doctrine of Apostolical succession, as a matter of fact, however, was not debated, as both parties held it, one deriving it through the line of Bishops, the other, through that of Presbyters."

But all this did not impede the real progress of the Church, but rather accelerated it. "Every one of these discussions," says Mr. Bolton, "increased the numbers, and strengthened the hands of the Episcopal Church; until there was some prospect of obtaining what they had long desired, a Bishop to reside among them." The effects of the Revolutionary War which followed, we all know. We got the Episcopate in due course, though not without difficulty, and it was alone wanting to build up the Church, as we now see it built up, in Westchester as elsewhere, and resting on a foundation sure and steadfast.

There are many interesting little episodes with which the author varies his routine of history, yet all bearing more or less closely on the subject in hand. As, for instance, where he takes occasion to show how well adapted our Church is even to Republican institutions. After enumerating how many of the patriots of the revolution were Episcopalians, he says,—"Such a fact as this but ill comports with the assertion sometimes recklessly made, that our Church is anti-republican. She hath borne her full share both in the anxious deliberations of the council-board, and the hard toil of the battle field. At this very moment, a large number of our highest officers, both upon land and sea, who hold their lives at their country's bidding, adhere to her faith, and discipline, and worship, as the religion of their choice. The Episcopal Church anti-republican! that contributed as much if not more than all others—the above names being the witness—to the independence of these United States! The Episcopal Church anti-republican! so ready with her best life-blood to uphold the honour and the interests of our common country! The Episcopal Church anti-republican! that daily seeks God's richest blessing upon the highest officer of the Republic, with 'all that are in authority,' and her chosen legislature 'in Congress assembled!' This Church anti-republican, whose whole form of government is most strikingly analogous to that of the State! Where else are the checks and balances of ecclesiastical legislation so wisely ordered and so well arranged? Where else is the religious denomination among us, where the laity, *as such*, have a negative upon the acts of the clergy, so that no legislative enactment can have place without their concurrence? Surely naught but ignorance or misapprehension could bring the charge. Did space permit, it would be easy to show how fallacious was all reasoning, *a priori*, on such a subject. Where might we expect to find republicanism in forms more pure and perfect, than among the men who profess to have fled from civil and religious oppression, and to have given up every worldly tie for conscience' sake? And yet among whom of all the multitudinous denominations that cover our wide-spread land, were found more striking instances of intolerance and persecution than among the puritans of New England, excellent and noble men as they were. At the same time it is a recorded fact, that a large number of their descendants, Congregationalists by profession, espoused the cause of the mother country in the war of the Revolution, and expatriated themselves."

The local incidents—indeed the whole local history, which this goodly volume brings out, will be found full of interest by all who watch with anxiety the rise and progress of so divine an institution; and there are local records given which have a powerful historical interest, apart from the Church.

The work is dedicated to the Bishop of Western New York: for, says the author in his Dedication, "surely to no individual could it be so justly or appropriately inscribed, as to the great grandson of Col. Caleb Heathcote, to whom, under God, the Church in Westchester County owes a deep debt of gratitude for her first foundation and protection." The Bishop's name, it will be remembered, is William *Heathcote* De Lancey; and his being a descendant of Col. Heathcote, who may, indeed be said to be an original founder and protector of the Church in Westchester County, invests him in his Episcopal dignity with no ordinary interest.

The work is presented in a noble volume, and is embellished with a variety of pictorial illustrations—the frontispiece being, most appropriately, a portrait of Col. Heathcote.

A Visit to the Camp before Sevastopol. By RICHARD C. MCCORMICK, JR., of New York. New York: Appleton & Co.

This is a very timely production. It is designed to satisfy a very general craving, we have no doubt, for that interesting, that exciting information which it is its object to supply. For all eyes are turned to "the Camp before Sevastopol." It is a subject of world-wide interest. And for one of our own citizens—one of the denizens of this very city of New York—to have, in his own proper person, paid it a visit, and come safely back again—been in familiar intercourse with the "dogs of war," whom the allied Powers, having "cried havoc," have "let slip," and returned from it unharmed, to tell of all the wonders, all the horrors he beheld, and publish it in a nice readable volume for the refreshment of all and sundry in these weary dog-days,—surely a work with all this to recommend it could not fail to command, to arrest attention. But we must confess we are somewhat disappointed, notwithstanding. We eagerly sat down to the book, expecting to be pleased, if not excited, by some original sketches, at least, of "the Camp before Sevastopol"—some graphic descriptions of an encampment, the most formidable, it is said, that ever, in the annals of war, took up a position before an enemy's fortress—some spirit-stirring account of what the soldier is proud to hear designated, "the pride, pomp, and circumstance of glorious war." The author, it is true, claims, and is in some degree entitled to, indulgence. "I had not," he assures his readers, "the most distant idea of giving this form or publicity to the observations made during my visit to the Camp before Sevastopol. I have consequently," he adds, "been deprived of such detailed memoranda as, under other circumstances, might have been at my command; and occupied by a multitude of engagements, rendered the more pressing by a protracted absence from home, I have been quite unable to bestow that care upon the compilation which I should otherwise have done." We are willing to make every allowance for this. But still we are dissatisfied. True, it is not a pretentious book. The author, in his preface, calls it no more than "a plain statement of facts." Yet one not unreasonably looked for more. A visit to such a Camp is no ordinary visit; and one could not but expect something, if not "to harrow up one's soul," yet to rouse up one's wonder, and to touch one's sensibilities, in no common degree. It professes, we admit, in so many words, no great deal beyond what it gives. "No attempt has been made," says the author, "at an exposition of the intricate causes of the famous war, nor has anything been said in reference to its probable course or termination; it being my belief that it would be utterly useless for me to offer any argument upon topics so freely discussed by those in every way better qualified for the task." And there he was quite right. But though we did not want the wordy argument, we did want the vivid picture.

The history of the visit is this. Mr. McCormick was at Constantinople, where he saw so many indications of his near neighbourhood to the seat of war, that he became absorbed in its interest. "The hotels," he tells us, "were literally crowded with shattered and diseased officers from the camp, or fresh and enthusiastic volunteers just from home and happiness, and yet only anxious to reach the batteries and the trenches. In the streets I was jostled on every side by throngs of gayly uniformed men, and at my hotel meals, my companions only talked of the progress of the tedious siege. A thousand things combined to remind me of my proximity to the seat of actual, terrible war, and I was somewhat surprised that a previously cherished desire to visit the camp was in no wise weakened by the many suggestions of danger, starvation, &c." This desire he found no great difficulty in gratifying. He applied to Rear-Admiral Boxer—now, alas! numbered with the myriads of gallant hearts which have been sacrificed to the Moloch of this terrible strife—who was at that time the chief English naval officer to the port, for a passage in one of the Royal Mail steamers about to sail for Balaklava, and it was readily granted him. The distance from Constantinople is upwards of 300 miles. Yet, "in forty hours," he says, "from the time of weighing our anchor, opposite the Sultan's new metropolitan palace, we were snugly moored in the curious little harbour of Balaklava, beyond doubt one of the most remarkable in the explored world. The entrance from the sea cannot be seen at a cannon-shot distance. I stood on the forward deck of the Medway for an hour or two, busily seeking for it, as she appeared to be steering directly into a lofty ledge of barren rocks. One might sail by a hundred times without discovering the secluded inlet. Those masters of vessels who have never entered the harbour have to 'come to' outside, and send a small boat to pick the way. It would be somewhat difficult for two large ships to pass it at one time. Once in the harbour, we were completely landlocked by high and steep hills, seeming to afford our good ship protection from the sea as completely as though she were moored in the Atlantic Dock."

His description of Balaklava shows plainly enough how it was that such difficulty and delay arose in loading and disposing of the cargoes of stores which the troops were suffering so severely for the want of. Hear his account of

THE HARBOUR OF BALAKLAVA.

It rained merrily as we entered the harbour, and indeed during the entire day, as well as the succeeding one. I thought that I had never seen such a doleful place. The ship having been fastened very near to the shore, we could plainly see everything that was going on in the village. There was little to induce us to encounter the thick black mud through which we saw the well drenched soldiers "plodding their weary way." But, curious to find how matters appeared on a still closer inspection, a walk through the miserable streets was finally agreed upon. How shall I describe our first impressions! Confusion worse confounded stamped everything. Men, horses, wagons, and carts, crowded the slimy beach, where all sorts of stores were carelessly scattered. The horses mere breathing skeletons; the men jaded and worn; not one in complete uniform, and every jacket and cap as tattered and forlorn as though it had been through all the wars of the last dozen centuries. As I looked in utter amazement upon the soiled habiliments and mud-spangled faces of the once gay sons of Mars, my mind appropriated to them the language of King Henry the Fifth:—

> "We are but soldiers for the working day!
> Our gayness, and our gilt, are all besmirch'd
> With rainy marching in the painful field;
> There's not a piece of feather in our host
> (Good argument, I hope, we shall not fly);—
> And time has worn us into slovenry:
> But, by the mass, our hearts are in the trim."

Learning, to our surprise, that we could not be allowed to remain on the Medway even for a day or two longer, as she was to be immediately filled with sick officers, we were forced to seek for other quarters, and, calling upon Captain Lawrence, of the ship Orient, transport No. 78, to whom we had been recommended, he kindly directed us to Captain Liddle, of the ship Bride, transport No. 27. Captain L.'s cabins were quite full enough for comfort, but he promised us shelter in the event of our being unable to secure any better accommodations.

In the evening we received a visit from Captain Liddle, who informed us that he had secured rooms for us on the ship John Masterman (of London), transport No. 9, Captain Robert McRuvie. The next morning we moved to the Masterman. She was anchored on the west side of the harbour, and filled with medical stores, oddly nicknamed "medical comforts."

Captain McRuvie, as the number of his vessel indicates, was engaged in the service at the very commencement of the war. He carried out an artillery company, and was for some time stationed at Varna, that Bulgarian plague spot, where so many of England's noblest sons fell a prey to a terrible fever now generally known as the Varna fever. I made my home on the Masterman during my visit, spending much of my time in the camp, but generally returning to my state-room at night; for in the damp, cold, cheerless, snowy weather, it was superior both in comfort and healthfulness to the camp beds. Captain McRuvie has my best thanks for the attention shown me, and I hope that ere this he has had the opportunity of returning to his loved Scotch home, there to enjoy a season of rest, far away from the loathsome scenes with which he was so long surrounded.

Access to the shore was only had by boats, and it was something of a journey to go across the harbour, and then through the closely stowed vessels on the east or village side, for there everything had to be landed. The harbour was generally thronged with small boats, long-boats, and life-boats of every size, from the slender gig of the captain of the port, to a clumsy Maltese jolly-boat. The navigation in these small craft was attended with no little danger, owing to the hawsers of the ships extending clear across the harbour, in order to secure a hold on the rough rocks on the west side. When the wind blew even gently, these ropes swayed up and down very lively, and woe to the small boat caught on one of them at the rising moment. My friend D. had a box of valuable articles, including an amount of money, dumped out by the sudden uplifting of his boat, and it was only by an unusual good fortune that he escaped following his treasure to the bottom of the deep harbour. The anchors of several of the ships were planted in the village nearly up to the second street. When the wind blew, the rocking motion of the vessels shook the chains and cables terribly, and as they went directly across the beach road, there were many ludicrous yet disagreeable instances of horses and men getting an unexpected and unpleasant elevation or overthrow. With the exception of one or two Maltese and Turkish or Greek boats, there were none in the harbour but those belonging to the various ships. A score of practised boatmen, like the caiquegees of Constantinople, might have accumulated small fortunes, so great was the demand for boats; in fact, every thing had to be taken to and from the ships by their agency.

The following conveys some idea of the

APPEARANCE OF THE TROOPS AT THE CAMP.

The grotesque appearance of both officers and men during the severe weather, could scarcely have been excelled by any gathering of California gold-diggers. No one thought for a moment of regimental regularity in dress. Any thing suited to keep out the cold and wet, was gladly seized upon. Hundreds of long white sheepskin coats of Turkish manufacture were brought from Constantinople. They reached nearly to the heels of their wearers, and were elaborately ornamented on their backs, from top to bottom, with gaudy wreaths of needle-worked flowers. Another variety of sheepskin wrapper, short and heavy, was also widely dispensed. Those who could get long legged boots always wore them. I saw one company (artillerymen, I think,) all rigged in long India-rubber coats. Several of the regiments just from home were provided with fur caps and gloves. They were, of course, subject to any amount of envy from their shivering comrades. It was not until February that the necessary supplies of winter clothing had all arrived.

One may form some slight idea of the comfortless and perilous situation of the besieging armies, from the brief but not inexpressive description of the

CAMP AT THE TRENCHES.

The distance from Balaklava to the trenches before Sevastopol is from eight to ten miles. To Inkermann at the head of the harbour, or roads of Sevastopol, it is about seven miles in a direct line. The English camp begins at Balaklava; in fact, a number of tents were pitched within the limits of the village. The lofty hills to the east of the harbour, were occupied by a large detachment of Highlanders and Marines, and several companies of Turks and Zouaves. A narrow winding pathway permitted of the passage of the men over the almost perpendicular crags, but all supplies had to be conveyed by a wagon road beginning at the foot of the plain, a short distance north of the village.

In this exposed and important position, extending to the sea, and for a mile or two to the east of Balaklava, the men had protected themselves from the weather by the construction of mud cabins and subterranean tenements, with much ingenuity and perfection. They proved infinitely more comfortable than the venerable and perforated canvass. It was a strange sight to see whole regiments of men living underground, but the singular expedient was doubtless the very best that could have been resorted to in the unexampled emergency.

The fortifications, trenches, parallels, and other defences of earth with which, by the middle of January, Balaklava was completely surrounded, were of the most formidable description, and unhesitatingly pronounced impregnable. A great number of two and four gun batteries had been so constructed as to overlook every important and unimportant point of approach.

The mortality of vast armies so circumstanced—being thinned continually, either by the cannon of the enemy at the trenches, or the scythe of death within the camp itself—must of course make burial a never-ceasing routine of melancholy duty. The following is his account of the

BURIAL AT THE TURKISH ENCAMPMENT.

Returning to the main road from Balaklava to Kadukoi, the nearest village, the burial ground of the Turkish army extended on both sides for some distance, hundreds of Mussulmen had already been consigned to the dust, and every hour brought occupants for new graves, several dozen of which were prepared every morning. I once counted thirty-six all in readiness at an early hour. They were something less than three feet in depth, and ranged side by side in the most compact order, as though the land were as valuable as in our city cemeteries, where for years the remains of our citizens have been pressed together, like goods for Isthmus transportation. Undoubtedly the interment of a donkey, certainly that of a horse, has often been attended with much more ceremony than that bestowed upon the burial of a Turkish soldier. Indeed, there was no approach to ceremony, not even so much as the canting whine of a dissolute priest. Coffins were not thought of. The bodies unshrouded, unshaven, and unwashed, often stripped of all clothing, were carried from the hospital on rude stretchers, and carelessly jostled into the narrow graves, when the bearers instantly went their way; and, unless some stranger happened by, there was no one present save the ragged old sexton, whose clumsy shovel was ever ready to rattle the rough clods over the emaciated forms of his departed countrymen.

A number of British soldiers and sailors (many of the latter from the transport corps) were buried in an adjoining field, over which a ruthless flood of turbid water occasionally forced its way from a swollen stream passing near by, and terminating in the harbour. Sad and solemn were the mournfully frequent funeral processions to this treeless, fruitless waste, but the performance of religious service at the grave deprived the scene of the odiousness of the Ottoman indifference. A single tombstone had been erected. It was made of a marble slab found in the village; the inscription having been creditably lettered by an ingenious volunteer, without the advantage of appropriate tools. It marked the grave of a faithful officer, who came to an untimely end at an early period in the siege.

We proceed to give a few more brief sketches of objects of special interest:—

ASPECT OF THE ENCAMPMENT.

There were few landmarks by which to direct the course to any point, and it was only by a careful study of the distribution of the regiments and encampments, that I contrived to rove about without losing my way.

The troops were interspersed without any apparent system. First came a collection of English tents, then French, then Turkish, the latter the more numerous in unimportant localities. It was very much like driving from village to village in a thickly settled country district, as I called upon my acquaintances at their respective quarters. The French tents, or many of them, were very low, the Turkish quite high, the English higher. Cellars of from two to three feet in depth were excavated under many of them, it being found that burrowing in the ground, so as to have the beds no higher than the level of the land outside, brought no little comfort to the occupants.

By noon every day the camp and roads were all alive with business; hundreds of men were pressing their way to Balaklava for provisions, and those remaining at their quarters were mustered for a nominal drill. The eccentric echo of the French horns might be heard on every side. Such drills, I fancy, were never seen before. From a score to ten score of ragged, mud-soiled, long-bearded men, grouped together in military order, formed a sight not at all calculated to prevent the observer from enjoying a hearty laugh, though his pity gave its deepest sympathy to the serious circumstances which had combined to decimate armies which, but a few months previous, were in a state of unusual strength and healthfulness.

I spent much time in the different encampments, not confining myself to the inspection of the English section, but going to see both Frenchman and Turk with equal frequency.

A MORNING STROLL ACROSS THE FIELD OF INKERMANN.

Anxious to have a walk before breakfast, I started off across the field of Inkermann, all white with snow, and proceeded towards the new mortar batteries in course of construction on the heights. On my way I met the men returning from the night's picket and trench duty. Hundreds passed me in Indian file, wending their way to their respective regiments. But for the muskets slung across their shoulders, no one would have recognized them as British soldiers. Not a man wore anything approaching to a regular uniform. Wrapped and muffled up in sheep-skin coats, and woollen blankets, with great hoods over their heads, they looked like comfortably attired backwoodsmen. I could but admire their preparations for defence against the penetrating weather. It is said that the Czar denominates January and February two of his best generals; and he is right. Having resisted their attacks, the Allies need fear no greater trial of their endurance.

I passed on to the outer parallel, where I found a brace of contented-looking Frenchmen on guard. They promptly directed me to the best point of observation, and planting myself there, I indulged in a fresh and deliberate view of the long-beleaguered city. The sun's enlivening and gorgeous rays were dancing over the great gray fortifications, and playing on the silvery edged waves in the beautiful harbour. Every thing was quiet. The smoke and din of the night's bombardment had entirely passed away, and for the moment both the besieged and the besieging were enjoying a peaceful cessation of ostentatious hostilities.

The broad Black Sea stretched out beyond the city, as unmitigated as though it were mid-summer. The giant steamers of the Allies, always hovering about the rough coast, wore an air of dignified ease; while, almost at my feet, the Czar's stately men-of-war were floating, anchored and silent. In the whole view before me there was little to intimate that I stood within the immediate presence, as it were, of the greatest military siege that the world has ever known. I loitered for a while to gaze upon the famous city and attractive environs, and then retraced my steps with a lively appetite for breakfast.

CONDUCT OF THE BESIEGERS.

The length of the siege had served to make the troops wonderfully cool in all their movements; card-playing, tea-drinking, smoking, and even reading and writing, met deliberate attention throughout the trenches, whenever the lull in the enemy's fire, or the state of the weather, would permit of leisure or rest: while a nap beside a well-loaded rifle or musket was always acceptable and refreshing. The entrance to the trenches was by zig zag pathways, partially concealed from the enemy's observation, but the greatest danger was incurred in the passage to and fro, and it was not usually attempted except under cover of night.

Every day had its quota of killed and wounded, but death seemed to have been deprived of its usual terrors, and the mutilated bodies of those whose company had been enjoyed but a moment previous, were carried away without eliciting a single sympathetic tear, or creating the slightest alarm among those who remained.

STATE OF THE GROUND BEYOND THE SIEGE WORKS.

For a space of five acres or more in the rear and around the English batteries, the ground was closely covered with round shot of every size, as well as a liberal sprinkling of shells that had failed to explode, and a great many fragments of the hundreds of successful ones. A pretty little valley a few hundred feet farther back, had received the appropriate title of "The Valley of the Shadow of Death." It was literally piled with cold war iron, and by no means a pleasant place to tarry or cross, as the Russian gunners were making constant additions to the accumulation. Rifle balls often came over the batteries. I have heard them go whizzing by, like songsters on the wing, and can say with the "regulars," that the music is not at all unpleasant, so long as no one happens to be hit.

It was surprising to notice how many of the Russian missiles were projected far beyond the object at which they were aimed. On one occasion, after I had mounted my pony and rode nearly a mile from the Diamond battery, a large shell burst high in the air over the camp through which I was driving. I have no doubt but that it went three times as far as the gunner wished to have it. The Russian fault appeared to be in having guns of too great a range rather than otherwise.

FIELD MARSHAL LORD RAGLAN.

The head-quarters of the commandants, Field Marshal Lord Raglan and General Canrobert, were located at the distance of about four miles from Balaklava, and some three or four miles in the rear of Sevastopol.

I visited Lord Raglan's establishment on several occasions. An old Russian farm-house, plain, but comfortable, and surrounded with outbuildings and tents. The national colours and a private signal floated from rough poles planted in what had evidently been a well arranged door-yard, but over which the shades of desolation had attained complete control; only a few jagged stumps remained to tell of beautiful trees, and scattered switches alone survived the once flourishing shrubbery.

Lord Raglan is a gentleman of commanding appearance, tall, rather stout, hearty and smiling,—in many respects closely resembling our honoured Winfield Scott, though not of such colossal stature.

Having lost his right arm at Waterloo, he is said to have remarked at the battle of Inkermann, when the French troops came to his aid, at a time of great necessity, "The French owed me an arm, and they have paid their debt!"

As secretary to the Duke of Wellington he gained a high reputation, and subsequent intimate connection with her Majesty's army satisfied the Government that he was well qualified for the important position which he now occupies. He was everywhere liked for his exceeding amiability, but almost universally pronounced by officers and men to be quite destitute of that activity and perseverance which should always be prominent in the character of a commander-in-chief. I am not the one to decide as to the correctness of this widely expressed opinion. The circumstances under which he has had to proceed during the entire campaign have certainly been such as to afford very little opportunity for progress or success in any movement.

The religious aspect of things at the encampment, and at the hospitals, would have furnished materials for deeply interesting descriptions, had our author been *au fait* at this part of the case. But his accounts, and his remarks, with reference to such matters, are far from satisfactory. The following is his description of

THE CHURCH IN BALAKLAVA.

In the camp, with few exceptions, the regiments were quite destitute of chaplains, and utterly deprived of all religious meetings. In Balaklava the chaplain of the forces, the Rev. John Hayward, and his assistant Mr. Taylor, maintained regular services on the Sabbath, and on two evenings in the week.

Several of the obliging transport captains had permitted their carpenters to assist Mr. H., and the second story of one of the most commodious cottages was rendered a very comfortable chapel. To be sure it was quite destitute of carpet, or seats with backs or cushions. A coarse blanket served as a door, and a huge fireplace was serviceable, when any fuel could be had. Strong tow twine suspended a pair of original chandeliers from the roof. Two old sieves had been ingeniously encircled with plain tin sockets, into which the soft tallow luminaries were readily compressed.

All around where a city churchman would look for the pulpit and altar, there was a promiscuous array of winter clothing, blankets and stockings, boxes of tobacco, knapsacks, and other articles of the same martial nature, and once when rising to conform to a section of the service, my head came in contact with a side of mutton, which, in the absence of a better store-room, the provident chaplain had suspended from one of the roof beams!

The chaplain came up from his bedroom below stairs, with gown in hand, and doffing his wide-brimmed felt hat, deliberately arranged his ecclesiastical habiliments in the face of the entire audience. He was just the man for the post, fully up to every emergency, and totally free from pride, arrogance, and indolence, too frequently in these latter days the prominent characteristics of the Clergy. His sermons were appropriate and impressive, often bearing directly upon the temptations of war. He led the singing with creditable energy, always, however, choosing the same hymn and tune. The hymn found in the Book of Common Prayer, and commencing:—

> "With one consent let all the earth
> To God their cheerful voices raise;
> Glad homage pay with awful mirth,
> And sing before him songs of praise."

Mr. Hayward was indefatigable in his labours among the sick He might frequently be seen striding through the mud in his great red leather boots, and where it was possible for him to do any good, either in a spiritual or temporal line, he was sure to be found. Mr. Taylor was efficient in visiting the invalids upon the ships, for it was often the case that officers preferred to be removed to a ship in the harbour rather than go to Scutari.

Mr. Hayward gathered a very good congregation, often numbering over fifty persons, nearly all in "Her Majesty's service." Captain Christie was a regular attendant, and several officers came in from the "front."

Here, it will be seen, are mistakes and misapprehensions, which to a Churchman's observation very much spoil the effect.

But our author gives very satisfactory accounts of the proceedings of an agent of the American Bible Society, Mr. Righter. "Soon after my arrival at the camp," he says, "I went with Mr. Righter to call upon Adjutant General Estcourt, to whom he had a letter of introduction. General E., as urbane as courageous, promised a prompt explanation of Mr. Righter's business to the Field Marshal, and the next day a letter was received, granting him liberty to undertake the distribution of Bibles wherever he might find any destitution in the English camp. We subsequently called in company upon Lord Raglan, and received a most cordial welcome. He expressed a special interest in our great Republic, and a hearty appreciation of the motives of Mr. Righter's visit, as the representative of the widely esteemed American Bible Society." With the French, however, Mr. Righter was not so fortunate—General Canrobert intimating, in answer to his application, "that it would be contrary to the regulations of the army to allow him the privilege."

After a sojourn of six weeks at the camp, Mr. McCormick returned to Constantinople—"there being no immediate prospect," he tells us, "of the reduction of the long-battered city, the heavy guns sending forth the same monotonous roar day after day." After his return, he visited the hospitals at Scutari and Smyrna. The following items have a melancholy interest:—

BARRACK HOSPITAL, SCUTARI.

Entering a wide road or street with a well-paved wagon track in the centre, we soon came to the large white stone barrack building, now known as the Barrack Hospital. Like most of the Turkish public buildings, it is of an immense size, of a quadrangular form, built around a large open court, with a high tower at either end. Long stovepipes projected from the numerous windows as at the Pera hospitals.

Passing in at the main guard gateway, and through a long hall lined with beds and convalescent patients, we came to a large square room in one of the towers, where the Sisters of Mercy and other nurses had their head-quarters. A mammoth table occupied the centre of the apartment, and a number of the fair ones were actively engaged in the preparation of comforting edibles for the thousand sufferers demanding their womanly sympathy. The floor was well stowed with a variety of useful goods, clothing, etc. A much better variety, though small, and mournfully insufficient, than I had seen in the English camp. From one corner of this busy room we entered the parlour, office, and reception-room of the establishment, where we met Mr. and Mrs. Bracebridge, a well-known and highly respectable couple, somewhat advanced in years, but yet active and persevering in every good word and deed. They accompanied their friend Miss Nightingale to Scutari in November last, and have rendered her most valuable assistance in her praiseworthy labours, making their home within the walls of the hospital. Mr. B. was engaged in preparing answers to the many inquiries on the part of the relatives and friends of the sick and wounded. It was steamer day, and he had a large pile of letters ready for the mails, and was quite as anxious to complete others and get all off by the first opportunity, as though they had been intended for members of his own family.

MISS NIGHTINGALE.

In the outer room we caught a momentary glimpse at the justly celebrated Miss Nightingale, the fair heroine of Scutari; an amiable and highly intelligent looking lady, of some thirty summers, delicate in form and prepossessing in her appearance.

Her energies were concentrated, for the instant, in the careful preparation of a dish of delectable food for an enfeebled patient,—one of her hourly ministrations to the wan victims of relentless war, for whose relief she so readily and nobly sacrificed the comforts of her quiet, happy English home.

> Miss Florence Nightingale is the youngest daughter and presumptive co-heiress of her father William Shore Nightingale, Esq., of Lea Hurst, Derbyshire, (England). She speaks the French, German, and Italian languages as fluently as her native tongue, and has enjoyed all the benefits of a complete education, as well as those of extensive travel, having ascended the Nile to its most remote cataract, and been very generally throughout the continental countries. Wealthy, and surrounded by the attractions of a most agreeable society, it was indeed a great sacrifice to remove to the pestilential halls of a crowded and confused hospital in a foreign land. History will proudly perpetuate the name and memory of one so faithful to the demands of suffering humanity, while the ever green wreath of affection will insure glad thanksgivings for her glorious mission, even in the hearts of the latest generation.
>
> Her self-denial, her prompt disregard of the thousand inconsistencies and absurdities of official assumption, her skilful forethought and masterly planning, her readiness to take the responsibility of doing anything and everything necessary to promote the comfort of her unfortunate fellow-beings, at all hazards of offending the hardened hearts of those around her, her general activity and untiring perseverance, prove her to be amply possessed of that invaluable energy and discretion necessary to confront the demands of every emergency.

He gives sad accounts of the mismanagement at these hospitals, more especially previous to the arrival of Miss Nightingale; and he notices with deserved commendation the philanthropic exertions of the Hon. and Rev. Sydney Godolphin Osborne, a beneficed clergyman of the Church of England, who went out, of his own accord, for that humane and charitable purpose. We regret that Mr. McCormick did not enter more into detail upon these interesting points, more particularly with reference to the routine of pious labours to which Miss Nightingale and her saintly "Sisters" have devoted their attention.

The book, we repeat, is one of very seasonable, and of no common interest,—though one might have had it much more striking in many of the more prominent objects of such scenes as it describes. It contains some highly interesting illustrations, in panoramic views, pictorial sketches, and portraits, and altogether it cannot fail to secure an extensive reading.

Harper's Story Book, No. 9, continues the narrative of Timboo, (the subject of the last Number,) but not now in connection with Joliba his parrot, but with Fanny, a little daughter of his new master, at a pleasant village on the Hudson river. The story is one of intense interest, and full of instruction.

Harper's Magazine, for August, is a number of more than ordinary attraction. The opening article, Virginia Illustrated, being adventures of Port Crayon and his Cousins, is, of itself, with pictorial illustrations, worth the price of the whole number. Yet there is, besides, a pleasing variety of subject matter, including Scott's Battles in Mexico, Sketches in the East Indies, and four more chapters of the Newcomes.

The enterprising proprietors of "Littell's Living Age," have just brought out a new and attractive monthly periodical, entitled, "*The Panorama of Life and Literature.*" It is enabled, by its greater capacity, to take a wider range than the other, in its selections from the popular literature of the day; and, judging from the First Number, we should say that it is likely to prove a publication of very high character and interest.

The Knickerbocker, (Samuel Hueston,) for August, is brimfull of pleasant, cheerful, and amusing novelties. If the "Letters to Elia" fulfil the promise of the opening one, they may be rendered a means of high instruction; the tone is deep and earnest, although tranquil. We want more songs "for the people," of which that of "The Mechanic," in this number, is one.

The American Journal of Insanity, for July, edited by the officers of the New York State Lunatic Asylum, is on hand, and opens with an historical account of the insanity of King George the Third, the chief interest attaching to which comes from the fact that it was for many years retained as a State secret, King George continuing meanwhile to exercise ostensibly all the functions of his office. "Kellogg on the Reciprocal Influence of Mind and Body," is the commencement of a series highly suggestive, and promising to be practically useful.

* * *

Perhaps the oldest trees on record is the cypress of Somma, in Lombardy. It is supposed to have been planted in the year of the birth of Christ, and on that account is looked on with reverence by the inhabitants; but an ancient chronicle at Milan is said to prove that it was a tree in the time of Julius Cæsar, B. C. 42. It is 123 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, diverged from a straight line to avoid injuring this tree.

* * *

It is lost labour to consult the taste of the world; they will never approve of our conduct unless we approve of theirs.

ADVERTISEMENTS.

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

Morocco, Sheep, and Cloth Binding by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

Subscribers to Magazines, Periodicals, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.

L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world"—[Scientific American. je21-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the lowest cash prices.
my31-6m

THE SMITHSONIAN HOUSE, AS ENLARGED, IS now open, corner of Broadway and Houston st., on the same block with the Metropolitan Hotel and Niblo's. The HOUSE is conducted on the European plan of lodging-rooms, ranging in price from FIFTY CENTS a day (for inside single rooms) and upwards, according to size, location, &c. Many desirable at $5 and $6 per week, and some for less. The NEW RESTAURANT is located on the first floor, on Broadway, where, or in the private rooms, meals will be furnished at the lowest price the market will afford, and in superior style—the guests paying only for what they order. Travellers and citizens will find at the SMITHSONIAN accommodations of superior order for respectability, order, neatness, attention, comfort, and economy.
my3-3m SIDNEY KOPMAN.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments, Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.

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CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of CHURCHES and PUBLIC INSTITUTIONS: And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

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Damask, Moreen, and German Reps, for *Cushions*.
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Carpeting: *Velvet, Brussels,* or *Ingrain*, for *Chancel* and *Vestry*, or *Session Room*.
Carpeting (*Church Patterns* and *Colours*) of every description.
Cocoa Matting and Mats for *Porch, Vestibule*, or *Lobby*.
Fringes, Tufts, Gimp, and Trimmings, in every variety.
Communion Damask and Napkins.
Curled Hair in *Rope, Picked*, or *made into Cushions*.
Patent Felt for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.

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PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
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COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 215 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
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ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

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W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, AND IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE, For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21 6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

SCHOOLS.

BOARDING AND DAY SCHOOL, No. 151 West 34th-street, will be reopened on Friday, September 21st. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. jy26-tf

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev T. A. Starkey, Albany, N. Y. jy19-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms.—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

References.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

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"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

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mr22-1y

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Number of Policies issued	359	
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my31-6m

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DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE, NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

William Small. H. O. Alden, Jr.
my24 6m

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner

F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c Ladies call and see.
m29 1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

THE WORLD AT HOME.

The Prohibitory Law.—The Temperance State Committee has called a State Convention of the friends of the Prohibitory Liquor Law, to be held at Utica, on the 27th of September, for the purpose of nominating candidates for State officers to be chosen at the next election.

Yellow Fever at New Orleans.—Accounts from New Orleans represent that the yellow fever is raging with increased violence, though it has not assumed a virulent type. There were a hundred deaths of fever in the hospitals last week. The fever continues at Gosport, Va., but is still confined to the infected district.

New Governor of Kansas.—In compliance with a petition of the Kansas Legislature, John L. Dawson, of Pennsylvania, has been appointed by the President Governor of that territory, in place of Governor Reeder, removed. Mr. D. was a member of the last Congress, voted for the Nebraska-Kansas bill, and is strongly in favour of giving homesteads to actual settlers.

The New Immigrant Depot at Castle Garden.—It is formally announced that Castle Garden will be opened for the reception of immigrants. Every precaution has been adopted to protect the immigrants from the peculations of "runners," and, as far as possible, everything like extortion.

Bears in Vermont.—It is said that bears are making sad havoc among the sheep of the farmers in the neighbourhood of Bridgewater, Vermont.

The Apple Crops.—All accounts agree that a beautiful crop of apples will be gathered in Western New York. The orchards are said to be laden with fruit.

The Slave Case at Philadelphia.—Passmore, the supposed ringleader of the gang who seduced the slaves of Col. Wheeler, has been committed by Judge Kane for contempt of court, in making a false return to a writ of habeas corpus. The Judge also stated that the Grand Jury could bring an indictment against Williamson at any time for the perjury alleged to have been committed by him.

Negro Disputes at Saratoga.—There have been some irritating disputes as to the distinctions of black and white, at this fashionable watering-place. It seems that some negroes attempted to violate the rules of Congress Spring, and to assert their equal social rights with the whites, behaving, it is stated, in an impertinent manner to the ladies and children present. The white gentlemen, however, were too many for them, and they were put down.

Reprieve of the Woman Sentenced to be Hung at Albany.—The Albany *Journal* states that Gov. Clark has acceded to the application in behalf of Mrs. Robinson, and has commuted her sentence to imprisonment for life in the Sing Sing prison.

Mortality of New York.—The increase in the mortality of this city continues in a fearful ratio among children. From the official report for the past week, we learn that the whole number of deaths was 669, an increase over the previous week of 78; 161 were adults, and 508 children, and seven-eighths of the increase was among children.

The Prohibitory Liquor Law.—We understand that the Governor of this State, having demanded the opinion of the Attorney-General, Ogden Hoffman, Esq., on the Prohibitory Law, he has transmitted to his Excellency an opinion that the law is unconstitutional.

Capture of a Shark.—A shark, weighing some 700 pounds, was caught off Great Point, Nantucket, on Thursday, by a party of gentlemen on an excursion of recreation to that island.

COMMUNICATIONS.

FREE SEAT AND DAILY SERVICE CHURCHES IN THE UNITED STATES.

N. B.—Those in small capitals have free seats; those in italics have Daily Prayer; and those in large capitals have both free seats and Daily Prayer.

CHURCH.	CITY OR PLACE.	DIOCESE.
Trinity	New York City	New York.
Trinity Chapel	do.	do.
St. Luke's	do.	do.
Annunciation	do.	do.
Transfiguration	do.	do.
Holy Apostles	do.	do.
HOLY INNOCENTS	do.	do.
NATIVITY	do.	do.
Epiphany	do.	do.
HOLY COMMUNION	do.	do.
St. John the Evangelist	do.	do.
ST. MARY'S	Brooklyn	do.
St. Luke's	do.	do.
St. Michael's	do.	do.
Grace	Williamsburgh	do.
St. Andrew's	New Berlin	do.
Calvary	Utica	do.
St. James's	Pulaski	do.
Grace	Albany	do.
Holy Innocents	do.	do.
HOLY CROSS	Troy	do.
St. James the Less	Scarsdale	do.
Christ	New Haven	Connecticut.
ADVENT	Boston	Massachusetts.
ST. STEPHEN'S	do.	do.
St. Mary's (for Sailors)	do.	do.
Seamen's Episcopal Chapel	do.	do.
Christ	Newark	New Jersey.
Calvary (Bishop White Chapel)	Philadelphia	Pennsylvania.
St. James the Less	Schuylkill Falls	do.
St. John's	Lancaster	do.
St. Peter's	Ashtabula	Ohio.
Trinity	Jamesville	Wisconsin.
St. Matthias	Waukesha	do.
Intercession	St. Stephen's Point	do.
Zion	Oconomowoc	do.
Grace	Okelona	do.
Ascension	Frankfort	Kentucky.
Atonement	Augusta	Georgia.
Holy Trinity	Nashville	Tennessee.
*——	Loudon	do.
St. Paul's	Key West	Florida.
*——	San Augustine	Texas.

[Some additions are made to the above this week; but the Editor cannot yet be responsible for its entire correctness.]

FREE CHURCHES AND DAILY SERVICE.

To the Editor of the Churchman:

Dear Sir:—I am glad to find published in this week's *Churchman* a list of the Free Churches in the United States. I send you a few additions.

A few years ago, the erection of a Free Church was commenced in Jersey City, and was occupied as such for about a month after its consecration. Then the Vestry thought it would be better to rent the pews, inasmuch as the collections made, while occupied as a Free Church, *would not be sufficient to pay its current expenses;* and the pew system is followed by them to this day. Did the Vestry forget that our Lord commanded His ministers to preach the Gospel to the poor? More on this subject hereafter. Yours, in the Cross of Christ,

A. W. G.

Hoboken, July 26, 1855.

CHURCH.	CITY OR PLACE.	DIOCESE.
Holy Evangelists	New York City	New York.
Good Shepherd	do.	do.
Holy Martyrs	do.	do.
Holy Comforter, (for Seamen)	do.	do.
House of Prayer	Newark	New Jersey.
St. Barnabas'	do.	do.
St. Stephen's	Millburn	do.
*——	Jersey City	do.
St. Paul's	Trenton	do.
Christ	Elizabethtown	do.

To the Editor of the Churchman:

My Dear Sir:—I am very glad to be able to inform you that your list of churches, in which the Catholic system is carried out, is too small. I find omissions in other dioceses, but in our own diocese, New Jersey, I beg to supply you with a correct list:—

St. Mary's	Burlington	Daily Prayer,	Weekly Communion.
Holy Innocents	do.	do.	
College Chapel	do.	do.	
Grace	Newark	do.	do.
St. Matthew's	do.	do.	
Christ (free seats)	do.	do.	do.
House of Prayer	do.	do.	do.
St. Paul's (free seats)		do.	do.
Christ (free seats)	Elizabeth	do.	do.
St. Matthew's	Port Colden	do.	

There are thus ten churches in New Jersey where prayer is *wont* to be made; three with free sittings; and six in which on the first day of the week we come together to break bread. God grant that soon not only more, but all may do likewise.

W. C. D.

St. Mary's, Burlington, July 27th, 1855.

To the Editor of the Churchman:

Dear Sir:—To swell your list of churches in which Daily Service is said, and which I am glad to see published, I enclose the following list of additional instances, which occur to me. I hope you will continue the list until, by additions, it is completed, and we learn how many there are. I wish I could report more; but the cause, taking into consideration the selfishness of the age, is advancing. It seems, too, not to be local, but to be taking hold in every direction. God prosper it!

July 29, 1855. G. H.

St. Mary's Church	Burlington	New Jersey
Chapel of the Holy Innocents, St. Mary's Hall	do.	do.
Chapel (to be, when built, the Chapel of the Holy Child Jesus,) Burlington College	do.	do.
Grace Church	Newark	do.
St. Paul's Church	do.	do.
St. Matthew's Church	do.	do.
House of Prayer, (temporarily suspended)	Newark	do.
St. Barnabas' (free)	Roseville	do.
Christ (free)	Elizabeth	do.
New Church (free)	Jersey City	do.
St. Peter's	Philadelphia	Penna.
St. Mark's	do.	do.
Church of the Advent	Boston	Mass.

* The names of these are not known.

CORRECTIONS FOR THE LIST OF FREE SEAT AND DAILY SERVICE CHURCHES.

The Church of St. James the Less, (near the Falls of Schuylkill) in the city of Philadelphia, has free seats, as well as Daily Morning and Evening Prayer. The list does not contain the names of

St. Peter's	Philadelphia	Penna.
St Mark's	do.	do.

both of which have Daily Service, but not free seats.

To the Editor of the Churchman:

Dear Sir:—Having just read the list referred to above, I send you the few corrections, to which I can testify from personal knowledge, and remain respectfully yours,

B.

Philadelphia, July 25, 1855.

To the Editor of the Churchman:

Dear Sir:—Allow me to add to the list of churches with free seats, the Church of the Holy Communion, Bloomfield, Wisconsin. Respectfully yours,

W. H. W.

New York, July 30, 1855.

To the Editor of the Churchman:

Sir:—In compliance with your request, soliciting well authenticated anecdotes of the pew system, I would give one or two cases in my experience.

Shortly after leaving the Presbyterian denomination, with which I had been nominally connected from my birth, with my heart warmed and enkindled with holy love and reverence for that Church towards which my earliest predilections had been drawn, I entered one of our fashionable churches, (St. Bartholomew's,) where the odious pew-rent system prevails. I entered, as I observed, just as the organ had ceased, and the clergyman had arisen and repeated those sublimely beautiful passages from the Bible. I took a seat in a vacant pew (which would easily hold seven) on the side of the church, not too far up; I had progressed about as far as the Lord's Prayer in my devotions, when, perceiving a shadow by my side, I arose from my knees, gathering Prayer Book and hat hastily, and somewhat embarrassed that I should have kept two ladies (?) waiting. I hurried out; as the last one entered, she pulled the door to after her. I blushed, for I thought I certainly must have committed some unpardonable breach of etiquette. I however took another seat in a vacant pew near by, no one offering me any; but I presume they were all too deeply engaged in their devotions to see me. And again I knelt down before the throne of God, and strove, and successfully, I think, to banish the late unpleasant occurrence from my mind; and I observed, too, with much pleasure, that these ladies were very good Christians, for, as I sat but two pews in front of them, I heard them respond quite audibly. I had sat here but a few moments, and was congratulating myself on my good fortune in getting into a pew that had not "been taken," when a *gentleman,* (?) lady, and a little boy came. I hurried out of the pew with all despatch, and waited for the invitation which I thought of course I should receive, but I was doomed to a second disappointment. The gentleman, immediately on entering, shut the door, and leaning his head on the back of the pew in front of him, offered up, no doubt, (to himself,) a very acceptable prayer to God. Not to make too long a story, suffice to say that I was turned out of two pews afterwards, but the last was occupied by a Christian gentleman, who, though it somewhat inconvenienced himself, gave me room in his pew. I leaned my head forward, and gave vent to my feelings of mortification in—shall I confess it?—silent tears; but blame me not, Mr. Editor, I was somewhat younger then than I am now, and moreover on that particular morning, so fair, so beautiful, my heart seemed tenderer and softer than usual, and naught but love for a dying Saviour seemed to fill it; therefore, excuse my tears. But I have lengthened this communication to a greater length than I had intended. Next week I will give you, if you are willing, a chapter of my experience in Trinity Chapel.

Yours respectfully, Free Seats.

New York, July 30, 1855.

For The Churchman.

CHURCH LITERATURE.

"If she," (the Church,) "circulates books, she had better circulate those which defend her claims, than those from which those claims are expunged."

I have chosen the above sentence from a late excellent communication in the *Churchman,* as the heading for a few thoughts of my own on *Church Literature.* There seems to be a growing attention to the wants of Churchmen, especially of the little children of the Church, in this respect, and an increased activity on the part of those who hold "the pen of a ready writer" to supply those wants. And certainly there cannot be too much attention shown—too much activity exerted. We often wonder that children appear so little interested in the services they are made weekly, it may be daily, to attend—that there is so much irreverence in the sanctuary and worldliness in the world—so little of the conduct befitting a child who has been baptized into the grace of God, and placed under the guardianship of the Church, whose glory it is that she remembers her Lord's especial command—"*Feed my lambs.*" But though the Prayer Book contains all that is calculated to win the youthful devotion—while clergymen are faithful shepherds, and parents careful that their faith is recommended to their children by instruction and example—still there are counteracting influences too often overlooked, and more powerful to some young hearts than familiar prayers or preached sermons.

We know that all children of common intelligence read eagerly the books that fall in their way, especially if facts or moralities are disguised in the form of "*stories,*" and the impressions derived from what they read, are often treasured and acted upon rather than the advice contained in what they hear. Now, examine the Sunday-school libraries attached to our churches, and note the errors in doctrine, the contradictions in practice inculcated by the heterogeneous crowd of books authorized by the various *Unions* and *Tract Societies.* Read the works contributed by writers of various Sectarian schools, and see how plainly the distinctive doctrines of Methodists, Baptists, Presbyterians, &c., are set forth—and last, not least, read the few books written by Churchmen, and see how they have been altered and expunged, that nothing offensive may be allowed to create disturbance in these *glorious Unions!* It is well known that the dark dogma of *election* may be taught in a story-book—that revivals, and instantaneous conversions, and *cant* of all kinds, may be thus promulgated; but let the words *Prayer Book, Confirmation,* or *Bishop,* occur in pages subjected to those committees, and see what commotion would ensue! I well remember the disappointment I felt on reading the "Dairyman's Daughter." I had expected to find the hallowing influences of the Prayer Book and Church Services acknowledged and honoured, as I knew that the subject of the memoir had been brought up under their training. But, no—there was in her life and death abundant "hope of glory," but no thanksgiving for the "means of grace." It was not till I had read the article of your correspondent that I learned the tract had been altered to suit the prejudices of Sectarians. This piece of injustice reminds me of an incident which occurred whilst I was among the "descendants of the Puritans." I attended, one Sunday evening, a missionary meeting, where, amongst other interesting fields of labour, the minister spoke of *Pitcairn's Island,* which was, as is well known, settled by mutineers from the "*Bounty*"—who formed themselves into a society since remarkable for its good order and piety. He mentioned in few words that the only books carried out by the mutineers were a Bible and Prayer Book—and then went on with a most enthusiastic tribute of gratitude and praise to *that old Bible* for its wonderful efficacy—exalted it as their *only guide*—the *only* star of hope—and spoke of the overpowering effect which the sight of this well-worn Bible produced at a meeting of the Bible Society in New York, when held up for exhibition by a missionary who had obtained it from the natives!—but not one word of *that Prayer Book!!* If it had not been for the Apostolic command, that "women shall keep silence in churches," I could hardly have refrained from asking the fate of *that other book,* for I could not help thinking that to those unlettered exiles, the prayers and praises which they had heard from childhood in the parish churches of their distant native land, must have been the dearest tie they cherished, and rendered the Bible itself tenfold more comprehensible and precious.

But to return to our subject. The Sunday-school books in general use are not of that kind which will make their readers sound in a definite faith—firm believers in "one Lord, one Faith, one Baptism." What is wanted for children of the Church, is instruction in the history, doctrines, and commands of that Church—simplified to their tender understandings—breathing charity to all men, and yet unwavering and distinct in uttering the advice made hallowed by inspiration, antiquity, and constant use. God be thanked—we have such books—few in number, but deserving the more praise for the fearlessness of their example. And turning aside from the throng of popular writers on *slavery, temperance,* and *city vices*—whom the world at present delights to honour—I would name with reverence and admiration the names of two quiet, unassuming women—not clamouring for public applause, but bestowing the fruits of their genius upon the most needy, for the refreshment and health they will confer. I mean *Miss Sewell,* of England, and her sister in good works in our land, *Alice B. Neal.*

Miss Sewell's books are what every true Churchman must love and value—firm and distinct in matters of faith, high in standard, and noble in principle—showing in many an interesting story the beautiful completeness of our Church system when fully developed, and the great sinfulness of those who suffer it to be neglected and put to shame—while in a few pure, devoted characters she has exemplified the blessed effect of thorough, consistent training in the Church—where, instead of suffering the child to grow up in comparative ignorance of his responsibilities, with accumulating weight of unrepented sin to impede his soul's progress, and trusting to a miraculous conversion for his ultimate safety, the little one from the moment of its Baptism is treated as a member of Christ, and is daily reminded of his sacred relation. There is "Amy Herbert," a child whom its tender mother is trying to educate as God and an absent father would wish. She is a lively, happy little girl—no precocious saint or impossible prodigy—but an affectionate daughter, an obedient scholar—truthful, honourable, and high-minded when amongst children of looser principles and less careful training. And what has made the difference? It is the careful fostering of the graces of Baptism, by daily worship, and the influence of a good example. Her little friends had all been baptized—but parents, sponsors, and clergymen had been unmindful of their solemn obligations—perhaps faithless with regard to the nature and efficacy of that Holy Sacrament. Oh, before we attempt to revise the Prayer Book, and tear down our Ministry that we may "reach the masses," let us see to it that our own children are not left in ignorance and neglect of the Church's claims—let every baptized little one be watched over, and taught by Priest and people, as was promised for them at the Font—and as they grow up and go forth into the world, they will diffuse a wide and salutary influence by their relations to their fellow-men. "A little leaven leaveneth the whole lump"—the preaching of clergymen will not alone evangelize the world—the adding of a few more to their number by breaking down the walls around the Church, in which, as yet, there has not been "one stone displaced," will only bring confusion into our own strong tower without conquering the army of sin. In "*Gertrude*" the mighty power of individual influence is startlingly brought home to the consciences of all—while in its best characters the line between right and wrong, impulse and principle, is defined with a clearness which only one who has learned the deceitfulness of the human heart could have drawn. "*Margaret Percival*" is a home story—full of the petty trials of life, and their influence upon temper and character. The religious design of the work is to show that the English Church has enough in its doctrine and liturgy to satisfy the highest and purest imagination, while the writer exposes the false and hollow foundation upon which is built the seductive splendour of the Romish ritual. "*The Earl's Daughter,*" in portraying the peculiar temptations to which the heirs of rank and wealth are exposed, shows also how the graces of the Holy Spirit, daily cherished, may keep the soul "unspotted from the world." "*The Discipline of Life,*" the author's latest work, contains the chequered and changeful story which its title implies—a fair picture of the joys and sorrows of an earthly existence, and a recognition of those principles and affections which alone can render that existence happy in its continuance, and blessed in its results.

In short, these few volumes have warning and advice for every age and station, pointing out many beauties in the Church's doctrine and worship which our dull eyes had failed to see, and many paths of duty in the Church's service which our unwilling feet were slow to follow. Long may the gifted writer be spared to stir up pure minds by way of remembrance, and turn the sinner from the error of his way!

Alice B. Neal—as the "Cousin Alice" of many grateful children—the authoress of "*Helen Morton,*" and "*Watch and Pray,*" has done a good work for the Church in this land. Her books should be in every Sunday-school library, and we would express our earnest wish and hope that the gentle lady would devote her undivided interest to such subjects; and instead of choice tales and sketches for our parlour magazines, would help to fill the more humble, though not less important libraries of our children with lessons of piety and consistency told in her own winning way. Nor would we forget to mention as one of this new "sisterhood," the authoress of "*The Heir of Redclyffe,*" "*Heartsease,*" &c., whose name is not yet familiar, but whose efforts are warmly welcomed by Episcopalians in this country. We are glad to see these movements—glad that the few who rightly appreciate their privileges as members of the Church are willing to show forth her purity and excellence to the many who will not see for themselves. We wish them many coadjutors, and a God-speed in their mission of love.

July, 1855. L. E. D'B.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward,
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 51 3d avenue.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen Theo. Seminary, Twentieth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Phelps, Rev. C. E., 8 Holyrood Place, Yorkville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 48 Seventh avenue.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev Benjamin F., 158 West 50th-street.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 32 West Twenty-third street.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Vinton, D.D., Rev. Francis, Trinity Church Vestry Room—House, Grace Court, Brooklyn.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., 73 Summit street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 143 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F.,
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

NOTICES.

St. Ann's Church for Deaf Mutes, in the New York University.—The services of this Church having been discontinued for three Sundays, will be held as usual on Sunday next, the 5th inst., at 10½ A. M. with the voice, and at 3½ P. M. by signs.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. jy26-tf

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications,* (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

Theological Seminary, Chelsea Square, New York, July 16, 1855.
jy19-tf

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector,
my3-tf 104 12th street.

ACKNOWLEDGMENTS.

The Missionary at large for Seamen gratefully acknowledges the receipt of the following sums for the poor:

From B. L., $10; H. B. R., $5; C., $4; F. G. F., $10; members of the Board of the P. E. C. Missionary Society for Seamen, by John T. Adams, $6.

July 11, 1855. E. F. Remington.

Sailors' Mission.

The Missionary of the Floating Church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

Twelve dollars worth of books for the Library of the Church for Seamen; for the same object, $6.50 from the Infant department of St. Ann's Church Sunday School, Brooklyn; and from the savings of a little boy of the same School, Andrew D. McNeely, since deceased, $1. For the rent of the Mariners' Home, $3 from a lady of St. Bartholomew's Church; $35 from Edwin Ludlow; and $5 from Mrs. E. Ludlow.

July 28, 1855. D. V. M. Johnson.

Free Church of the Good Shepherd.

Assistance for building a Free Church in Fifty-fourth street, near Second Avenue, New York: From Printer, $5; Anon., $2; J. R. T., $50; D., $50; E. R. U, $50; two Presbyterian friends, $20; Mrs. L. H. S., Hartford, $11; W., $5; Dr. McV., $10; J. M. K., $5; Anon., $5; B. P., by W. R. Phelps, Esq., $5. The work is vigorously progressing, and employs a number of worthy men, who are much in need, and who are superintended and paid by the Missionary in person.

Ralph Hoyt,
at Messrs. Stanford & Swords, 637 Broadway.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations:

Twelve pair of gaiters, from Miss M. S. Jones; 1 barrel of vegetables, from Mrs. Rogers; 8 garments, from Mrs. Wellman; 1 basket of beans and peas, from Mr. Christ; 12 packs of firecrackers, 6 Roman candles, and 12 wheels, from Miss H. Marsh; 6 garments, from Miss Mary King; 1 basket of cakes, from Mr. Treadwell; 12 quarts of ice cream for the 4th of July, from Miss Mary S. Jones; 5 quarts of ice cream from Mr. Taylor; 1 basket of vegetables, from Mrs. Rogers; 2 baskets of vegetables, from Mrs. R. B. Minturn; 6 quarts of beans, from Mr. Haslam, in payment of board.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

Donations of vegetables and fruits, from friends in the country, will be very acceptable.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

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ADVERTISEMENTS.

HOBART FREE COLLEGE, GENEVA.—The first term of the Collegiate year, 1855-6, will open on Thursday, September 6, 1855. Tuition and room rent free.

au2-6t BENJ. HALE, President.

EPISCOPAL ACADEMY OF CONNECTICUT.—FALL TERM BEGINS SEPTEMBER 6th.—A limited number of pupils is received into the family of the Principal, at $65 per term of 14 weeks, for Board, Tuition, &c. Catalogues and full information at Stanford & Swords, 637 Broadway. Reference to the Bishops and Clergy of the Diocese. Address

REV. EDWARD BALLARD, Principal.
Cheshire, Conn., July 30, 1855. au2-6t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES:

Paris—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. Geneva—Prof. Merle D'Aubigne, D.D. Boston—Prof. A. Guyot, Prof. Louis Agassiz. New York—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

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A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina.

jy19 8t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

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Turkish Wars of Former Times,—as illustrated by the adventures of Captain John Smith, President of Virginia, and Admiral of New England.
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About Babies.
Life among the Mormons.
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First Friendship.
Living in the Country—A Country Fire Place—Lares and Penates—Sentiment—Spring Vegetables in the Germ—A Garden on Paper—Warm Weather—A Festa and Irruption of Noseologists—Constitutional Law etc.
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Twice Married (continued).
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THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

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